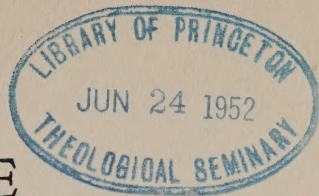


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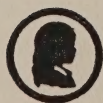


MARRIAGE AND THE JEWISH TRADITION

*Toward a Modern Philosophy
of Family Living*

EDITED BY STANLEY R. BRAV

FELIX ADLER - LEO BAECK - BARNETT BRICKNER - MARTIN BUBER
ABRAHAM CRONBACH - ABRAHAM FRANZBLAU - SAMUEL GLASNER
SIDNEY GOLDSTEIN - MOSES JUNG - LEON LANG - IGNAZ MAYBAUM
MAX REICHLER - JACOB WEINSTEIN - LOUIS WIRTH



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FOREWORD

How gently yet so soon, O Lord,

Thy dwelling, O Lord, shall be

Dedicated to the

memory of

Herman Abraham Brav

I am writing to the people of the world, and especially to the Jewish people, in the hope that they will find in this book a new source of strength and inspiration. The Jewish people are not a people of the past, but a people of the future. They are the people who have created the most beautiful and most useful things in the world. They are the people who have given the world the most beautiful and most useful things in the world. They are the people who have given the world the most beautiful and most useful things in the world.

Of course, we must not forget the past. We must not forget the great achievements of the Jewish people in the past. We must not forget the great achievements of the Jewish people in the past. We must not forget the great achievements of the Jewish people in the past. We must not forget the great achievements of the Jewish people in the past.

FOREWORD

How goodly are thy tents, O Jacob,
Thy dwellings, O Israel. (Numbers 24,5)

Certainly since the days the beloved Mark Twain wrote "that the Jewish home is a home in the truest sense" and insisted this to be "a fact which no one will dispute," the modern world has shown an inordinate interest in Jewish family life. We have had poets describe it in idyllic lyrics and playwrights portray moments of ecstasy, which are said to be equaled in no other households. Sociologists claim to observe a unique family solidarity in Jewish homes. One even predicts that "this may prove to be the greatest contribution of the Jew to modern life."

Panegyrics in the hyperbolic vein may evidence appreciation. They cannot approximate truth. Definitive studies of the Jewish Family are still to be produced. Meanwhile we must be content to believe that where there is smoke, fire is probably burning. Even in the freedom of the mid-Twentieth Century, the Jewish Family appears to be preserving its strength. It is undoubtedly to the credit of Jewish writers that they have attempted but rarely to make a case for superiority in this field. Were it demonstrable, the world would little note nor long remember it.

Of some importance, however, is such wisdom as contemporary Jews have derived out of their people's experiences over the centuries, out of their rich literature commenting upon marriage and family life in every age, and out of current philosophies as

they apply to this subject. Fascinating insights are scattered through many books, journals and pamphlets—some of them out-of-print, others reaching so scant a reading public as to have been well-nigh lost to sight. What has been said about Marriage by scholars, observers and thinkers? Can we discern identifiably Jewish attitudes? Is there guidance and direction here for our day—and perhaps for the decades, if not the centuries, that lie ahead?

Recently a savant asserted, "As no other factor, pure and tender family ties helped to preserve the Jewish people and to keep them on a healthy and moral plane." ¹ Yet, replies the social scientist, "The Jewish family is today subjected to all the strains which affect family life in general in a sick society, plus those which come from identification with victims of extermination or which arise from increasing discrimination." ² Jews themselves, then, need such wisdom as these pages evince. Equally, readers in general may find here in words of Abraham's descendants in our time some fulfillment of the benediction, "In thee shall all the families of the earth be blessed." ³

May such be God's will!

S. R. B.

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EUGENICS — "Jewish Eugenics," by Max Reichler from "Jewish Eugenics and Other Essays"; Bloch Publishing Co., New York, 1916.

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INDIVIDUAL AND SOCIETY — from "The Question to the Single One" in "Between Man and Man," by Martin Buber; the Macmillan Co., New York, 1948.

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BETTER THAN ROMANTIC LOVE — "Isaac and Rebekah" by Jacob J. Weinstein, in "The Reconstructionist," May 27, 1949.

Transliterations are given as they were published originally; they are quite intelligible, even though authors employed various methods of rendering the Hebrew and Yiddish into Latin characters. Translations (in parentheses) were frequently interposed, obviating any need for a glossary.

The Editor expresses his particular appreciation for their assistance in preparing this volume to Prof. Abraham Cronbach, Rabbi Samuel Glasner, and Dr. Isaiah Sonne; to M. Myer Singer; to Julian Brandes; the late Frieda Englander of the Hebrew Union College Library; to Etheljane H. Callner, for typing the manuscript; and to his beloved wife who has taught him how marriage can be "a joy forever".

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JEWISH VALUES

A SOURCE FOR STRENGTHENING MARRIAGE

SAMUEL GLASNER

The letter was from the Reverend Father Edgar Schmiedeler, director of the Catholic Conference on Family Life. "Any student of social history," he wrote, "will recognize that the world owes much to the Jewish family." And many other students of family life join with this noted Catholic authority in recognition of this great Jewish contribution to civilization, which may well be regarded as one of the Jew's greatest contributions. Especially today is the importance of the family most clearly apprehended.

The family is probably the most basic unit of all society. Historically speaking, it is the first social unit and likewise the first social institution to emerge in man's evolution as a social being. In the life of the individual, it is the family that provides for the growing child, the first training ground of those attitudes and habits of conduct which will determine his success, or failure, in adjusting to his fellow human beings throughout his life.

It is no little cause for alarm, therefore, that to many serious students of the problem it appears that marriage and the family are today facing a crisis. It would seem that some of the deepest foundations of family life, as we know it, are crumbling. And we who ob-

serve it stand aghast at the picture of confusion and chaos which we behold, aggravated no little, by what one war after another has done to disrupt normal family living. And in striking contrast to all this is the picture of marriage and family life which Jewish tradition presents, so that we may well turn to that tradition again for light on some of the problems which face us today.

First of all, we cannot fail to be impressed by the emphasis which was placed upon marriage in Jewish life and thought. Celibacy was frowned upon and condemned as unnatural. The unmarried man was regarded as an incomplete man because, we are taught, he is unable to attain his full moral stature. Frequently in Jewish literature, from the Scriptures on, the relation of husband and wife is employed to typify God's relation to His world. Our sages saw nothing cheapening or incongruous in a comparison of man's love of God to that of a man for his wife. The Hebrew name for the wedding ceremony was *kiddushin*, which means "sanctification." Marriage was regarded as essentially a religious sacrament.

It is noteworthy today, when the home is all too often the mere ghost of what a home should be, that to the Jew his home is a temple. In connection with the Sabbath eve meal, for instance, there is a pleasant conceit that the table is an altar; the food thereon a sacrifice to God; that the father of the family is the high priest, and the other members of the family are all lesser priests assisting with the sacrificial ritual. Yet it would be a mistake to infer from this that marriage, to the Jew, was ever a sacrament in the sense of a mystery. Nor, on the other hand, was it regarded merely as a concession to the weakness of the flesh.

The Jew believes in the satisfaction of all legitimate appetites as a duty, provided that desire be directed into proper channels, for the good of both the individual and the group. Thus, Jewish marriage was founded upon a very clear and natural acceptance of the sex impulse as a constructive force in life. Prudishness never had

any place in Jewish teaching. Psychologists tell us today that many marriages fail because the partners have never faced their own sexual natures. They are often completely ignorant of sex techniques and have no understanding whatsoever of the part which the sexual impulse must needs play in their lives. To prevent such maladjustments, various programs of education and guidance are now being undertaken in many communities. But the Jewish boy and girl were brought up from earliest childhood with a clear knowledge of the physical facts of birth and marriage as well as of their spiritual aspects. In the home, no attempt was made to shield the child from a knowledge of any part of life. And in his studies too—especially those of the boy, since they dealt so much with Jewish law and custom—all phases of life were freely and frankly commented upon and discussed.

We recall in this connection that one of the most popular books of the Bible was the Song of Songs, which contains without doubt some of the frankest love-poetry in world literature. Read particularly during the Passover festival, in the early spring—the season of love par excellence—it contains an exquisite blending of frank sensuality with those romantic and spiritual elements which make for perfect love and marriage.

The frank recognition of the sex impulse as a force for either good or evil, depending upon the path into which it is directed, brought about an emphasis in Jewish teaching on the desirability of early marriage. As a matter of fact, we know that in some places during the Middle Ages no man over twenty or under sixty was permitted at all to reside without a wife. As a result, prostitution was practically unknown in Jewish life from very early times, when it was denounced as a feature of paganism, to quite modern times. Within marriage, absolute fidelity was expected of both husband and wife. The double standard made itself felt only in comparatively recent times, by assimilation from the non-Jewish environment.

Although the Jewish system of family life was patriarchal, with the husband and father as the most absolute head of the family, Jewish teaching always held the husband and wife to be equals in the marriage partnership. The rabbis, in commenting on the second chapter of Genesis, point out that when God noted: "It is not good that man should be alone," He created woman as a "helpmeet for him," which they explain to mean "his helper" and yet "his equal." Their teaching on this point can best be shown by a very brief statement: "A man's home is his wife." "A husband must love his wife," these sages taught, "as much as himself, and he must honor her more than himself." Wife-beating was treated as a crime, as were other types of maltreatment. The Talmud says: "Thy wife has been given to thee in order that thou mayest realize with her life's great plan; she is not thine to vex or grieve. Vex her not, for God notes her tears."

One wonders if there would be so many marital failures and broken homes today if such consideration as this were generally practiced between marriage partners.

We are told by students of marriage problems today that, next to sex, the greatest cause of marital unhappiness is financial. Long ago our Jewish teachers recognized this to be true. Over and over again they emphasized the need for a marriage to be founded upon a sound financial basis, and they even introduced certain stipulations along these lines into the marriage contract. "A man should first build a house," they taught, "then plant a vineyard, and only after that, marry."

In later times, however, economic conditions became increasingly worse for the Jew. Uprooted from his homeland, he was denied all normal economic opportunities and rights. Therefore, in order that early marriages might still be possible, the parents of the young people came to their aid. Especially was this true of the bride's parents, who provided her with a dowry and also generally under-

took to keep the young couple in room, board and clothing for a period of at least a year. The Jewish community, too, made provision for supplying dowries to orphans and penniless girls.

In our own times, we find economic uncertainty, war-aggravated conditions and a continually lengthening educational process, with the prolonged dependency that it entails, so that many young people find themselves unable to marry, as they long to and normally should, because of financial considerations. The wisdom of such a provision for parental and communal help as the Jews worked out becomes, then, immediately apparent.

At a time when many marriages are the result of ill-considered haste, of drinking parties, careless escapades and war-time pressures, one can appreciate the recommendation one finds in the Talmud: "Hesitate in selecting a wife." And in obedience to this injunction, great care was actually exercised in the selection of the marriage partner. Eugenic considerations, which we hear so much about nowadays, were not neglected. (Incidentally, there was also provision for birth control in marriage, under certain circumstances.) In view of the fact that, during the Middle Ages in particular, matches were made by the parents and not by the young people themselves, the selection of the marriage partner was determined largely by prudence. However, such factors as learning, respectability and good character were always emphasized far above mere wealth.

Jewish tradition, however, recognized that in spite of all these precautions and admonitions, some marriages would still prove unsatisfactory, for any of a number of reasons. Believing that termination of the marriage would in those cases be the best solution for all concerned, including society, which suffers through the maladjustment of its members, Jewish law provided for divorce in various situations and encouraged remarriage.

FOUR FOUNDATION STONES

LEON S. LANG

American Jews seeking to translate Jewish values in terms of their home relationships, are more than likely to feel an overwhelming sense of frustration. Though there may be evidences of a resurgent Jewish life in the Jewish school, in some synagogues, or in Jewish associations, in the vast majority of American Jewish homes, Jewish living languishes progressively by default. In such homes it either disappears entirely or retains only a few vestigial practices, too often devoid of meaning or of positive influence. There is, indeed, an increasing number of American Jews upon whom the synagogue, Jewish education and Jewish group life have had a dynamic effect. But frequently, they reflect a strange dichotomy. They will think and act Jewishly in the immediate sphere of influence of the institution or association with which they are affiliated, but will fail completely to transfer the implications of such Jewish living to the most intimate relationships of their daily experience, in the life of their family kinship and in the home.

Unless we face squarely the factors responsible for this unhealthy situation, it is quite clear that all endeavors to intensify Jewish education and all pleas to make Judaism a functioning civilization must be sabotaged, in the end, by the failure of American Jews to

accept the relevancy of these efforts to their own personal living. These factors are very real and pertinent. American Jews have not been "sold" on the idea that reality and pertinence are attached also to the values of Jewish living. Although these factors are quite obvious to us all, let us restate them in terms of our immediate concern.

In America, the individual Jew attains (a) the liberation of his personality. He relishes the delight of personal freedom and cherishes the opportunities for self-expression. It affords unrestricted individual judgment and fosters progress in personal accomplishment. Whenever Jewish living restricts this personal freedom, as in the home, the adults no less than the youth challenge the validity of that which is Jewish. It seems to accentuate an unwelcome distinction between "the American Way" and what appears as a purely restrictive Jewish way of living. More often than not, the American way prevails.

The structure of economic life in America makes possible (b) the early economic independence of Jewish youth. The correlation between parental influence and economic independence of youth is exceedingly low. Indeed, as with the whole population, the Jewish family is rarely an economic unit, but rather an aggregate of several economic individuals, simply accommodated by a single home and held together by primary emotional ties. The effect of this fact is to motivate family living by an accent on hastening and perfecting the training and apprenticeship of youth for the status of full independent economic security. This goal becoming the basic concern of parents, all other values, if not entirely crowded out, are at least submerged to the status of personal hobbies or inclinations.

The climate of American life encourages (c) resistance to tradition, a climate for which the Jew is very inadequately prepared. In the life of a democracy, it is part of moral integrity to challenge every tradition, as a prerequisite to freedom of thought and dis-

covery of the truth. The Jew has known, for centuries, how to defend his tradition against any other alien tradition; he was not prepared to meet the challenge that tradition per se, has no special immunity. This challenge makes itself felt most keenly in the family life of Jews, whenever elders cling to their traditions, usually in a nostalgic sort of way, while their youth, failing to recognize any immediate pragmatic meaning in those traditions, cast them off as lightly as removing lint from a garment. The lint may have come from the cloth of the garment, but it has become a detached and valueless strand. Traditions in the Jewish pattern of life will not click in the American scene until their function becomes an apparent necessity to personal lives of American Jews.

As in the world generally, in America even more so, (d) ideas and modes of behavior swirl in a confused state of flux. Commencing with a crescendo of change in the preceding century, these past four and a half decades of our current century have been revolutionary, in every phase of human experience. The press, the stage and screen, the radio and scores of other material fruits of our social revolution nurture the intellectual and spiritual confusion of our time. A Jew is exposed to its effects as much as anyone else, but the effects are much more drastic, since in this instance again, Jewish life, previously supported by simple certainties, has been unprepared to meet existence in a whirling maelstrom of modern complexity. Hence, even where Jewish-minded parents make a heroic effort to conserve the stabilizing influences of their Jewish pattern of life, they find so many influences, external to the home, contradictory to their viewpoints that it seems to them a losing battle. Sheer obstinacy may lead them to persist, but the resolute are all too few in number; for the most part, courage wanes. Some such parents compensate by living hermit Jewish lives for themselves, while sadly looking on as the spiritual distance between themselves and their children increases year after year. In the homes of

the great mass of Jews, life flows with the eddies and tides of the external American scene, altogether unrelated to any possible employment of functioning Jewish values which might have piloted them through safer channels, in their course of life.

As indicated, these factors operate for all who live within a democratic society. But being Jews, the time has long come when we must determine whether we are to frankly relegate our pattern of Jewish values to an attic or cellar, as defunct heirlooms, or whether we can enable them to function creatively, particularly in an area such as family relationships, which form so vital a part of all human life.

I. THE FOUNDATION FOR CREATIVE LIVING

Sociologists who once harbored the theory that our social revolution may ultimately make the family an archaic social institution have abandoned any such extreme prophecy. Most reliable students of society today agree that the family must continue to provide "the status-giving, child-rearing function," indispensable to any society. In the Jewish social structure, this "status-giving" function is inseparably connected with the creative use of Jewish values. Both the adult and the youth, as members of a Jewish family, must inevitably acquire not only a satisfying role as persons but also a satisfying role as Jews, else they remain life-long spiritual refugees or fugitives from the fact of their Jewish identity. It has been repeated often that the world never lets a Jew forget his origin. If this is true, it is not so bad for Jews. What is infinitely worse is the fact that to desire and strive to forget one's identity is a recognized pathological condition of mind and spirit. A Jewish family life which fails to prevent this neurosis is an unhealthy climate for either adults or youth.

The recognition and acceptance of a pattern of Jewish values are

precisely what account for "status," firstly within the family circle, secondly within his Jewish kinship, and lastly within society at large. These values give meaning and purpose to his own existence as an integral and necessary factor in the entire gamut of human relationships. They are the threads of dignity, integrity, direction and perseverance from which are woven the fabric of positive, creative personality. Values to the Jew are not mere weapons for fending off attacks of Jew-baiters. Indeed, if all the world loved every Jew, his need for Jewish values would be greater than ever. What particularly would they love him for? In self-respect, he must ask himself why would he be deserving of this universal love? In an ideal democratic society, much more than under the inhibited life of the ghetto, by virtue of the very foundations of cooperative living on which it rests, the Jew must be imbued with the creative goals implicit in his very identity, or he and his neighbors soon sense something abnormally parasitic in his nature. Parasitism ultimately breeds a guilt complex and self-hate. Family relationships are the first controllable social laboratory conditions under which Jewish values can be made to operate successfully and constructively for the healthy and useful development of Jewish adults and Jewish youth in the emerging democratic society, in which we live.

II. RENASCENCE OF JEWISH VALUES

In order that we may be thinking of the same thing, let us define what is meant by Jewish Values, in this essay, at least. The term value denotes a judgment with respect to the relationship of a person or a group to some other person or group or fact of human experience. A value is, in a sense, an emotional or rational validation of a specific act or mode of behavior. A configuration or pattern of values is the direct concomitant of conscious, purposive human living. Good or bad, desirable or undesirable, the life of every normal,

thinking and feeling human being reflects some pattern of values.

Thus far, our definition is purely descriptive of a fact in human experience. But values may become decisive, not merely descriptive; a propelling cause, not merely a passive effect. It is this motivating, directing function of values that becomes our special concern when we speak of Jewish Values. What makes these judgments respecting human relationships essentially Jewish is the historic fact that they are indigenous to a long evolution within Jewish civilization. In a complex social process, these values were deliberately selected, frequently accentuated in a continuous stream of the individual and group life of the Jewish people, under all kinds of varying conditions. They are not Jewish necessarily because they were first enunciated or affirmed by Jews, but primarily, because Jews, in their corporate social expression, clearly viewed these values as desirable, and necessary, to their most satisfying adjustment as human beings. This pattern of Jewish values thus operated as a powerful dynamic force which at once created and governed the character of Jewish living. Since that pattern of values embraces the entire cosmos, through human perspective, not merely our little globe, it was suffused with religious universal connotations throughout. Since that pattern of values was inseverably associated with the compact social entity and experience of the Jewish people, its universal perspective and application in no way dissipated the peculiar intimacy between this pattern (Torah, Judaism or Jewish Civilization, however labeled), and every single Jew or group of Jews.

Jews who expressed the "will to live" as Jews did so solely through translating these Jewish values into a creative, functioning discipline in their entire expression as integrated personalities. These Jews lived not by escaping death but by enhancing life, in accordance with a blueprint denoting the richest meanings of life fulfillment. This does not mean to say that the pattern of Jewish values remained static and rigidly unchanging through the several millennia

of Jewish historic evolution. It bears many evidences of emendations, the adoption of values from other cultures, the abandonment of defunct values, or at times, of the mere aggregation of values seemingly incongruous with one another. Above all, by virtue of the functional character of these values, Jews never ceased the dynamic process of adding new values or reinterpreting old ones when the demands of the corporate Jewish life impelled such consideration.

The will to live as a Jew, in a democratic society (not the will to escape the consequences of being called a Jew) must be expressed by a renaissance of what is recognizably a pattern of Jewish values operating in the lives of Jews, individually as well as collectively.

III. A FUNCTIONAL INTERPRETATION

Let us now consider, specifically, a number of Jewish values and their functional application to contemporary Jewish life in our homes and kinship relationships. If we omit all discussion of the source of their authority in Jewish life, it is simply because we suspend consideration of this aspect, vitally important as such a discussion is in any comprehensive consideration of the validity of the entire pattern of Jewish values. We are merely delimiting our present consideration to the functional nature of the values designated, because such a consideration is an indispensable need in meeting the factors which have operated to submerge these values in current Jewish family living. We shall recognize that the validity of these values may be viewed from several angles dependent upon the religious, rational, or other source of authority, but to the contemporary American Jew, the functional consideration is an extremely vital one.

1. *Taharath Hamishpohoh*. (The integrity of family life.) This heading embraces an entire complex of values regulating chaste relationships between the sexes in Jewish life. A "clean" sex

life implies permitting no perversion of the sex act or distortion of the procreative objective in family living from intruding upon the relative position of sex to the whole of life. There is no derogation of the sex act, but on the contrary, its place is properly related to the entire scheme of biologic and spiritual experience. Only its abuse must be regulated, whereas its normal exercise is of the very essence of life. The healthy regulation of sex relationship is possible only within a marital union, publicly attested through a religio-social sanction. The primary goal of marriage is consequently the begetting of children. All other satisfactions of marriage are corollaries of the primary goal, but the child remains the object of marriage, because it is the only legitimate objective of the sex relationship. Compatibility of the mates, economic responsibilities toward each other, integrity of personal behavior, all are vital considerations in the marital relationship. However, integrity in the exercise of the sex function remains the dominant consideration.

These values enabled the Jewish people to survive physically as a group, despite the ravages of social disease and of ruthless hostility of neighbors. They normalized the sex relationship by insuring security for all concerned, father, mother and child. They prevented the sex act from being dissociated from the totality of human experience and thus distorting the meaning of its importance for human happiness. They correlated the procreative function of the individual with the responsibility he (or she) has to the well-being of his social group.

Every one of these objectives remains basic to healthy family life today. Nothing in contemporary psychology disproves the indispensability of these objectives. Indeed, the greatest cause of a widespread increase of neurosis is the failure of our modern society to meet these objectives. It is not the only cause, but it is a major one. Until Jews fell prey to the confusion of values affecting the sex relationship the incidence of neurosis, induced by distortions of these

objectives, among Jews was very low. Today the rate is rising as is also the incidence of social disease among Jews. If American Jews can be made to realize these facts, they would also realize the useful function which these Jewish values can exercise for their own personal health and happiness, not to speak of the importance of those values for the future of the Jewish people. It has been substantiated that Jews have one of the lowest birth rates of any group in America today. If our enemies have killed off large segments of our people, we must also recognize that we are guilty of self-elimination by failure to reproduce ourselves.

One aspect requires further consideration. In the tense world in which we live, companionship is an extremely important need to relieve the pressures that engulf the daily lives of both men and women. Moreover, the new social status of woman increases the significance as it also complicates the nature of this companionship between the individuals of opposite sex. The pattern of Jewish values, in this regard, requires modification and reinterpretation. Provision must be made for wholesome non-marital social relationships, for recognition of a marital companionship, in the event progeny are physiologically not possible or become a jeopardy to the health of a spouse, and perhaps for other considerations. However, only when Jews will consciously utilize the basic Jewish values in the pattern of sex relationships can they deal adequately with these problems arising out of our contemporary social changes.

2. *Gidul Bonim Ubonoth*. (Child rearing.) All Jewish values which concern the child assume a fundamental premise. A child is not the mere product of a sex act; he (or she) is the living vehicle for the transmission and fulfillment of the entire religious-social culture of the Jewish people. He is the guarantee of the continuity and progressive, creative evolution of that culture toward its highest goals. A parent is not the owner of his child; he is the trustee obligated to insure the growth and development best

calculated to make the child an effective vehicle of his culture and best regulated so as to provide the highest degree of inner happiness, in keeping with the demands of that culture. Obviously this means scrupulous care for the physical and social needs of the child. It most certainly means exposing the child to an uninterrupted educational environment in which the values, the behaviors, the aspirations and the past experience of this culture become an intimate part of the child's being. Such a trusteeship for parenthood necessarily presumes that the parent himself believes in the validity of this culture in his own life as a Jew and in his functioning as a human being. It presumes that this parent serves himself as an effective and articulate expression of this culture, in his day-by-day relationships. To the Jew, the true parent is the child's teacher; the teacher who implants in the child a pattern of functioning Jewish values is his true parent, regardless of who begot him.

In a society, which in the first flush of social revolution has overspecialized, dissecting the child-rearing process and assigning its portions to a score of socialized and private agencies outside the home (the public school, the health department, the summer camp, the fraternity or sorority, the university or technical school, etc.) the entire principle of parental trusteeship is in serious peril. The parent becomes more of a home police agent seeing that the child goes regularly to school, satisfies dental and medical examinations required by the state, keeps the child from interfering with neighbors or from becoming a delinquent and a few similar duties. The parent can readily relieve himself of responsibility for what the Jewish values require, namely, seeing that the function of this child's life is integrated with the function of the whole of life. The pattern of Jewish values never relieves a parent of that responsibility, and therefore, a Jew, by virtue of this pattern, believes firmly in the principle of educational indoctrination. Indeed, he knows if the child is not indoctrinated as a Jew, he will be indoctrinated as something

other than a Jew. These values assume he became a parent because he wanted his child to be a Jew and enhance Jewish life creatively. Has the child, then, no choice in the matter? Certainly, in mature life, this child may choose not to remain a Jew. It will not make his fellow Jews very happy; it may not make him any happier. But he still has that choice. When he is immature, the parent has the obligation of trusteeship to provide the child with the most positive validation of the Jewish pattern of values that lies in his power.

Already a deeper insight on the part of our American educators reveals there has been too wide a gap made between child and parent. Even in the matter of indoctrination, at least with respect to the values of democracy, recurring war has helped educators realize the soundness of the principle of trusteeship, which Jews have recognized for centuries. It is most important that Jewish parents shall realize what this set of values affecting child-rearing will mean to the personal happiness of their own children, no less than to the continuity of Jewish life in a democratic society.

Here, again, we shall need the incorporation of new values and the reinterpretation of some old ones. The challenge of tradition must be motivated by a sincere desire to discover how much of it corresponds to newly revealed truth, not how much of tradition fails to correspond to novel current innovations, for the sheer thrill of newness. Such a challenge of tradition is not only admissible but a constructive prerequisite to making tradition more than inert cultural baggage carried over from generation to generation. Moreover, our Jewish child-rearing values never contemplated the radical change of the status of woman in a free society. Not only must a Jewish girl have as intensive a Jewish education as the Jewish lad, but she requires, in addition, special training to fit her to function more adequately as a modern Jewess and as a Jewish wife and mother. Since there is an integral relationship between all values, the status of the Jewish woman with respect to religious practices

is closely related. But this is a consideration in another area. In much of our Jewish educational set-up there is a complete hiatus for the ages between sixteen and marriage, a most crucial period for the training of youth in the meaning and function of values affecting their future Jewish family living. We shall never be able to build adequate, meaningful Jewish home life until this deficiency is rectified.

3. *Kibbud Av Vo-em*. (Filial Responsibility.) The principle of parental trusteeship has its counterpart in the principle of filial duty to parents. Jewish values affecting this relationship imply much more than the emotional or sentimental connotations of "honor" or a show of reverence toward elders. These values are closely akin to the reverence due a Jewish scholar. (We recall that the Jewish teacher and the parent are coequal.) What is implied is acceptance of the premise of evolutionary continuity in human life. Nothing begins *de novo* unless it is God's creation, and even that our sages believed was preceded by a divine plan. Certainly, in human life the evolutionary process commands the dignity of attention and of serious concern. A parent is the symbol of this continuity and relatedness of human experience; a scholar, by his erudition, has extended his familiarity with this process over eons of time, and therefore is deserving of even greater respect than the parent. It is significant that one word for tradition in Hebrew is the word *Kabbalah*, "receiving." Human progress is an endless series of culture relays, from parent to child, from teacher to disciple. Hence, the authority of parent or teacher arises not from his office, but from his fidelity to the truth, for which he is the transmitting agent. A child must be a restless searcher for truth and respect the source from which he may draw the faintest ray of its light. A parent who betrays his responsibility to transmit truth forfeits his authority as well as the respect due him. A teacher, false to his charge, is to be condemned, regardless of his erudition. Certainly,

the normal emotional responses of the parent-child relationships were implied in the pattern of Jewish values affecting them. They were far from under-emphasized. But the significant added emphasis we have been considering is what had a powerful functional influence on the consistency and stability of Jewish life, in the face of political and social upheavals which completely overwhelmed other peoples and their cultures.

Modern Jewish filial relationships are not wanting in the emotional testimony of love, physical care and the more tender concerns. But they lack consideration for the parent as a source of guidance and of mature wisdom. Revolt against parental authority as an expression of arbitrary mastery has swung to the opposite extreme, too often, of the parent reverting to a juvenile status so that in becoming "pals" with his children, they should suffer no embarrassment because of the parent's maturity. There is even a noticeable tendency of teachers in our schools to match "wise cracks" with their pupils, perhaps to show they can be just as silly. Opinionation among youth has a tendency to be more dominant than humble search for the whole truth, even at considerable discomfort. Teachers are too often measured by the degree of flippant popularity rather than by the soundness of their instruction. It carries over to the evaluation of Jewish religious teachers in our synagogues. If contemporary Jews were to see this deeper significance of the implications of filial responsibility, they would as parents become more conscious of the consequences of what they do, say and laugh at, not merely in the presence of their children, but anytime, anywhere.

Respect for experience and knowledge must imply no inhibitions, even for youth, to challenge falsehood when they recognize it or to multiply their honest queries to increase their understanding and their sense of reality in their instruction. It must be said, the patience of our contemporary parents and teachers are a welcome improvement over the impatience of parents and teachers of an-

other day. Today, a child should be both seen and heard, but he must also learn how to look thoughtfully and listen intently.

4. *Sholom Bayith*. (Family Compatibility.) There is no set of values affecting family living more pertinent to personal happiness than those related to compatibility. In the Jewish pattern of values, the life of any individual is measured always in terms of the satisfaction of group needs, never solely in terms of purely personal needs. Personal happiness is conditioned by one's group happiness. No individual has a moral right to an exclusive concern purely with his own satisfactions. This viewpoint does not disregard the responsibility of the group, be it a family kinship or the community, to provide to the utmost for compatible conditions of security, satisfaction of material and spiritual personal needs and for personal peace of mind in so far as the group can assure these conditions. However, the family or the community is not an entity apart from the individuals who compose it. Therefore, it is in their lives as individuals that the corporate sense of group responsibility must reflect itself in every personal act, each day of one's life. These values find expression in the entire body of Jewish civil and criminal law. They have their specific application to the normal relationships of Jewish family living.

The clash of personal and group objectives is elementary in all human relationships. In the social process, their progressive reconciliation, so we believe today, is best achieved through the democratic structure of society. Fundamentally, this reconciliation is made possible by the assumption of several premises. Every human being possesses an incalculable potential power to contribute of his personal capabilities to the common advance of his fellow beings. It is the fullest satisfaction of this creative potential that affords the greatest measure of personal happiness. The individual is therefore deserving of the utmost consideration in the protection of his life and the assurance of his primary needs which are required for the

fullest expression of his capacities. This is really what we mean by respect for personality. Secondly, all life is an integrated unity, derived from the unity of God and the universality of His sovereignty. No individual can divorce himself from the ties that bind him to that unity, at any moment in his life. He may try to do so by pretense or in fantasy, but never for long can he survive in a physical or spiritual "Shangri-la." Consequently, his happiest adjustment in life will be when he consciously seeks to grasp the fullest meaning of his integration with the unity in nature and in society and governs his behavior in accordance with that meaning.

These premises underlie the values of compatibility in Jewish home life. That they also are basic to our conceptions of the goals of democracy adds materially to the functional validity of these Jewish values for contemporary Jewish family life. The persons and property of all members of a family command respect for their equitable rights because justice is primary in the scheme of the whole of life, not because individuals or their property possess special rights. Unless the individual interests of all members of a family, whether husband and wife or children, are coordinated the essential requirement of unity is disrupted, not merely dispositions ruffled. Compatibility in Jewish family life is most appropriately designated by the words *Sholom Bayith*, "The wholeness (peace) of the household."

This explains the fact why divorce among Jews, when they lived more fully in approximation of these Jewish values, was legally reasonably easy to procure, but socially and religiously frowned upon and sought only as a last resort to avoid the tragic consequences of incompatibility. Nevertheless, when a Jewish court recognized the need for a divorce it used its full power to enforce it. Today, because Jews fail to be guided by those values and because of the flux of current confusions as to desirable causes for divorce, and laws regulating them, to which Jews, like their neigh-

bors are exposed, divorce has an increasing incidence among Jews, almost equal to the accelerated rate for the rest of the population. We have no evidence that this high divorce rate is any guarantee to insuring greater personal happiness. The contrary seems to be the fact. Happiness in any human relationship is never the result of precipitous emotional negation. It can result from maturing emotional disciplines, not for the sake of sheer discipline, but for a goal higher than the gratification of the ego.

This is far from exhausting all the contemporary implications of marital adjustment. Here, too, current family living demands some reinterpretations of values affecting family compatibility. Man can no longer be the sole arbiter of family behavior, religiously or otherwise. Man and woman are copartners in a joint enterprise, the most significant in all human life. Children's wills, in a democratic climate, cannot be bent and broken without concern for the method employed or the psychological and moral consequences of that method. The techniques of maintaining the standards imposed by Jewish values in a family relationship, within a society which swarms with so many conflicting standards, must be newly developed and assiduously as well as intelligently applied.

IV. THE TASK BEFORE US

There are many other interrelated patterns of Jewish values which have a direct bearing on Jewish family living. To name only a few more, we have those values which fall under the headings of *Zechuth Avoth* (The awareness of the influence of past meritorious living upon the present), *Hachnosath Orhim* (The extension of kinship beyond the limits of blood ties), *Ahduth Yisroel* (The social and cultural solidarity of Israel, within which the problem of intermarriage is of current grave concern), *Shelomoh shel Mal-*

chuth (The obligations of citizenship), *Yirath Shomayim* (The correspondence between human and divine purposes in life).

The task that lies before us is the need to revitalize, to reinterpret functionally, to popularize widely the fullest implications of these categories of Jewish values, in terms of specific day-by-day behaviors, within family relationships. There have been many essays which catalogue these values, as recorded in Biblical and Halachic sources. These will not suffice. The synagogue pulpit is used to offer homilies and preachments concerning these values. In the American scene, the carry-over of such preachment into behavior has been negligible. What is required is a concentration on a specifically motivated extensive and intensive system of adult education that permits the most effective absorption of the validity of these values in current human experience through adequate discussion, interchange of experience and social recognition of their vital importance. Such a direction of educational effort must be motivated by widespread factual and clinical study of the true conditions of Jewish family life with respect to marital maladjustment, intermarriage and its consequences, deficient moral controls, the spiritual drabness and shallowness of home life and the effects of confusions in the values offered by a world in the throes of the birth of a new era. For this we require a combination of intelligent, critical intimacy with the entire system or total pattern of Jewish values plus the knowledge of the scientifically improved methods of social research. It is the combination of the requirements of a highly qualified religious leader and of a well-trained sociology student, with special interest in family relationships. We require not only a few but a host of such workers in this field, devoted professionally to the special field of Jewish family relations, whose service will be adequately recognized by the Jewish community.

Finally, we must hasten to repair the breach. The educational gap between "confirmation" and marriage must be filled by a sys-

tem of courses, popular but basic in content and method, which deal specifically with all the problems of Jewish marriage, Jewish kinship, Jewish home building, Jewish child rearing and the relatedness of the Jewish home to environmental situations. We must persuade our young men and women of the vitality of this pre-marital training to their own personal happy adjustment as coordinately Jews and creative instruments in a democratic society.

ESTABLISHED IDEALS

ABRAHAM CRONBACH

It hardly requires mention that the channel through which the Jewish people have exerted their greatest influence upon non-Jewish groups has been the Hebrew Scriptures. Increasing persecution and isolation after the downfall of the Jewish state prevented the emanation of any equally pronounced influence from one group upon the other by any other path. If present day Jewish ideals of home life are largely in accord with those prevailing in non-Jewish circles, the resemblance must be attributed to parallel development rather than to mutual interaction. Given the scriptural impetus, both Jews and non-Jews, proceeding by separate routes through the ages, have arrived at nearly analogous ideals. All of the conspicuous elements in the ideals of family life prevalent in the United States at present, namely, 1. monogamy; 2. affection; 3. maintenance; 4. education, have their counterparts not only in Jewish life as it exists today but already in Jewish traditions of varying degrees of antiquity.

1. MONOGAMY

Monogamy was made a legal mandate in Judaism throughout the Western world about the year 1000 of the Christian era. The outstanding personality in this famous enactment was Rabbi Ger-

shom ben Judah of Mainz (960-1040). All that Rabbi Gershom and his associates did, however, was to articulate in the form of a command that which had been Jewish practice for fully fifteen hundred years. While polygamy is permitted in the Old Testament, the traces of polygamous practice after the Babylonian deportation in the sixth century B.C. are extremely rare. The Old Testament itself presupposes monogamy in many of its most noted passages. Monogamy prevails in Paradise and also in Noah's ark. It is only in the sixth generation after Paradise that bigamy first appears, Lamech being represented as having taken to himself two wives.¹ Such phrases as "wife of thy bosom,"² and the passage in Proverbs:

"Rejoice in the wife of thy youth,
Be thou ravished with her love,"³

are hardly compatible with any but the monogamic relation. Similar are the phrases in Malachi, "the wife of thy youth," "thy companion," "the wife of thy covenant."⁴ The ideal woman in the thirty-first chapter of Proverbs is hardly conceivable except in a monogamic setting.

From the Biblical prohibition of adultery,⁵ the transition to the single standard of morals was natural and inevitable. That Judaism developed the single standard of morals already in remote antiquity can be asserted without qualification. The Pentateuchal penalties for seduction are ancient.⁶ The Book of Proverbs hardly seems to favor promiscuity with unmarried women any more than it does with married women.⁷ Job makes a covenant with his eyes "not to gaze upon a virgin."⁸

But it is in the later Jewish writings, in the writings of the Talmudic group and epoch, that the single standard is most in evidence. For rape, the Talmud imposes a fourfold penalty and for seduction a threefold penalty.⁹ Another Talmudic passage claims that the bitter ordeal described in the fifth chapter of Numbers is as

much a test for the husband as it is for the wife. Unless the husband is himself immaculate, the ordeal will not be effective.¹⁰ Yet another passage tells of a student who committed suicide from chagrin because his phylacteries which he had mislaid happened to be picked up by a courtesan and exhibited by her to his associates.¹¹ "Look upon no woman, fair or homely, married or unmarried," is yet another Talmudic admonition.¹² The story of Rabbi Eleazar ben Duradya is such a classic expression of the single standard as to deserve quotation in full:

Eleazar ben Duradya was wont to consort with every harlot that he could reach. Once he heard of such a woman in a distant land whose price was a purse full of dinarii. He took the sum and crossed seven rivers to reach the woman. In the course of their commerce, the woman found occasion to remark:

"Just as a puff of gas never returns to its source, so will Rabbi Eleazar ben Duradya never return to Divine favor." Eleazar then went forth and placed himself between two mountains or hills.

"Mountains and hills," he exclaimed, "beseech mercy for me."

The reply came: "Ere we beseech mercy for thee, we must first beseech mercy for ourselves, for it is written, 'The mountains shall depart and the hills be removed.'" ¹³

Then he exclaimed: "O heaven and earth, beseech mercy for me."

The reply came: "Ere we beseech mercy for thee, we must first beseech mercy for ourselves, for it is

written, "The heavens shall vanish like smoke and the earth wax old like a garment." ¹⁴

Then he exclaimed: "O sun and moon, beseech mercy for me."

But the sun and the moon replied: "First we must beseech mercy for ourselves, for it is written, 'The moon shall be confounded and the sun put to shame.'" ¹⁵

Then he exclaimed: "O stars and luminaries, beseech mercy for me."

But the stars and the luminaries replied: "First we must beseech mercy for ourselves, for it is written, 'All the host of the heaven shall be dissolved.'" ¹⁶

Then said Rabbi Eleazar: "I have none but myself to depend upon."

He thereupon placed his head between his knees and sobbed his life away. A voice was then heard in the heavens: "Rabbi Eleazar ben Duradya is admitted to life everlasting." ¹⁷

The Rabbis regard it as necessary for a man as for a woman to keep free from suspicion. ¹⁸ A man should not converse with a woman on the street though she be his own sister. ¹⁹ The story is told of Rab Amram, the pious, who, when in charge of some captive women, put them in a room which had to be approached with a ladder that it took ten men to carry. ²⁰ Then there is Rab Hiyyah bar Assi who, having mistaken his wife for a courtesan and having had lascivious desires, does such penance that he fasts himself to death. ²¹ It is contrary to Talmudic propriety for a man to be alone with a woman or even with two women or to walk behind a woman. ²² A man must under no circumstances look at another man's

wife; nor look at a beautiful woman though she be not married.²³ "Remove thy feet from hell," says a sage to one of his disciples as they become aware that a woman is walking in front of them.²⁴ The old Rabbinic homilies contain a passage to the effect that, just as the Nazirite²⁵ must abstain not only from wine but from all parts of the grape and from all kinds of grapes, so must a man, to keep pure, avoid touching, embracing, or kissing a woman.²⁶ Some Rabbis would inhibit listening to the songs of a woman.²⁷ In the interests of chastity, a bachelor may not be a teacher or a woman a scribe, a teacher, or a soldier.²⁸ Whoso, with lascivious intent, dallies when counting coins into the hand of a woman with whom he trades will incur hell fire although his learning and his merits otherwise be as great as those of Moses.²⁹ It is a beautiful Talmudic passage which tells how a Rabbi comes upon a young woman kneeling in prayer. Her prayer is that through her "men may not stumble."³⁰ A shocking extreme, on the other hand, is the legend which tells how a certain Rabbi cursed his beautiful daughter to death for fear that her charms would exert a corrupting influence upon persons of the other sex.³¹

2. AFFECTION

Affection between husband and wife finds frequent expression already in the Old Testament: witness the affection of Abraham for Sarah, of Jacob for Rachel, of Paltiel for Michal,³² and of Ezekiel for his wife who was "the light of his eyes."³³ Of the ideal woman in the thirty-first chapter of Proverbs, it is observed that:

"Her children shall rise up and call her blessed;
Her husband also and he praiseth her."

In spite of the growing tendency in Judaism to make divorce as difficult as possible, the idea persists that, when affection between

husband and wife has waned, divorce restrictions should apply with leniency. This is the rationale of the otherwise revolting statement that a husband should divorce his wife the moment he finds another woman more attractive.³⁴ Significantly, it is upon the authority of Rabbi Akiba whose own home life was celebrated for its devotion and ideality that this audacious maxim is offered. Another Rabbi counseled: "Divorce her if you hate her."³⁵ When a husband betrays lack of affection, it is indeed the woman's right to obtain a divorce. The evidence of such deficient affection need be no more than the husband's failure to prevent certain whimsical acts of self-denial on the wife's part. Thus it is an inconsiderate husband who would neglect to exercise his prerogative of annulling his wife's vows when those vows require, for instance, that the woman abstain from eating fruit for a certain time, or that she avoid certain ornaments or cosmetics, or refrain for a certain period from visiting her parents.³⁶ The woman is entitled to a divorce also if the husband have certain serious defects,³⁷ or if he be a leper or a person with a bad breath or a collector of dog manure or a copper miner;³⁸ likewise if the man refuse cohabitation beyond a certain period,³⁹ or if he exact degrading tasks,⁴⁰ or unduly limit her freedom by forbidding her, for instance, to wear ornaments⁴¹ or to visit her parents⁴² or to go to a ball⁴³ or to a house of mourning or to borrow or lend certain domestic articles. One school of ancient Rabbis would allow a divorce "if she spoil the soup."⁴⁴ Any marriage is invalid if either party has deceived the other regarding social station or wealth.⁴⁵

This, however, is only Talmudic theory. In actual practice, under the old Jewish system, divorce was extremely rare.⁴⁶ An entire school of Rabbis is in agreement with the Sermon on the Mount⁴⁷ that divorce should occur for no cause except infidelity.⁴⁸ Malachi 2, 14 is interpreted in the Talmud as a deprecation of all

divorce.⁴⁹ "When a man divorces his first wife," says another passage, "the altar sheds tears."⁵⁰ "How bitter is divorce!" observes another authority in the same context. Again, the statement occurs that an early death is the penalty of the man who desires his wife out of the way in order to get her money and then to marry another.⁵¹

The doctrine that marriages are made in heaven also finds frequent Talmudic expression. God, it says, finds the task of mating couples properly as difficult as cleaving the Red Sea.⁵² "We find in the Law and in the Prophets that all mating is from God."⁵³ "Since the completion of the world, God has been occupied mating couples."⁵⁴ The law that the husband might have only the income, never the principal, of the wife's portion and that the wife may, upon divorce, take the marriage portion with her was expressly designed as a restraint upon divorce.⁵⁵

When we take everything into consideration, it may be said that the ancient Jewish conception permitted married life to rest more completely upon spontaneous affection than is the case in our modern systems. Love rather than law was depended upon to secure the permanence of the marriage relation.

We find, on the other hand, much greater precaution about entering upon that relation than is our modern wont. Mercenary marriages are condemned.⁵⁶ One Rabbi holds that "whoso weds for the sake of money will have unworthy children."⁵⁷ Such a one will ultimately lose all of his possessions, both what he had originally and what his wife brought him. Another Rabbi taught that "whoso weds a woman that is unsuitable is regarded by Scripture as one who plows up the entire earth and sows it with salt." "Whoso weds unsuitably, Elijah binds him and God lashes him; or, rather, Elijah writes concerning him and God seals the words: 'Woe unto him who vitiates his seed and debases his family.'" Conversely, "Whoso weds a suitable woman, Elijah kisses him and God loves

him.”⁵⁸ A man is forbidden to wed a woman before he has seen her; there may be about her something repellent that might spoil their wedded life.⁵⁹ “Whoso vows to wed and to settle in the Holy Land need not do so until he has first found the right woman.”⁶⁰ The daughters of Zelophehad are praised for having refused to enter upon unsuitable marriage alliances.⁶¹ “Whoso weds a woman unsuited to be his wife violates five prohibitions.”⁶²

The Jewish ideal of strong affection but weak divorce laws is illustrated by one of the old Jewish folk tales:

A couple, childless after ten years of married life, were obliged, according to the law, to become divorced.⁶³ A noted Rabbi who was interested in their case advised them to terminate their happy life together by a joyous banquet and a happy gathering of their friends. In the course of the feast, the husband, glowing with wine, remarked to his wife:

“My daughter, select anything in this house that you may fancy and take it with you to-morrow when you return to your parents’ dwelling.”

After the man fell asleep, the woman directed the servants to pick him up with the bed in which he lay and to transport him to her father’s residence. When the man awoke, he said:

“My daughter, where am I?”

“In my father’s home,” she answered.

“What have I to do in your father’s home?” he queried.

She replied: “Did you not tell me to take anything in the house on which I had set my heart? There is nothing in the world upon which I have set my heart more than upon you.”

The sequel to the story is that the efficacious prayers of their noted Rabbi friend cured their childlessness.⁶⁴

“Is thy wife small? Stoop and whisper to her,” says the Talmud.⁶⁵ Another adage is: “Let a man be scrupulous about honor-

ing his wife, because whatever blessing prevails in a man's home is there because of his wife." "Whoso loves his wife like himself and honors her more than himself shall attain the Scriptural promise, "Thou shalt know that thy tent is in peace." ⁶⁶ When a husband dies, none misses him like his wife; when a wife dies, none misses her like her husband. Concerning Rachel's death, Jacob said, "I found that harder to bear than all of my other troubles put together."⁶⁷ "If a man's first wife dies, it is as though the Temple were destroyed in his days."⁶⁸ "Every man whose wife dies during his lifetime—the world is dark about him." "Let a man beware of vexing his wife; retribution for her tears is nigh."⁶⁹ A man's wife is the joy in his heart.⁷⁰ Remove the letter Y from the Hebrew word for "man" and the remaining letters spell the Hebrew word for "fire." Similarly, remove the "H" from the Hebrew word for "woman" and the residuum also spells the Hebrew word "fire." But Y and H together spell the Hebrew word for God (YaH). This implies that when God departs from the marital relation, naught but the fire of contention remains.⁷¹ If one would have offspring, he must love and cherish his wife.⁷²

Utterances also occur dwelling upon the wife's regard for the husband,⁷³ it being understood that a man must deport himself in such manner as to win and hold his wife's respect. There is, for instance, a rule that a groom may not enter the bride's chamber without first asking her consent.⁷⁴ A man whose wife domineers over him is one to whose miseries Heaven is unresponsive ⁷⁵ and whose life is no life.⁷⁶ The wife should not be quick tempered.⁷⁷ She should be a good housekeeper and should dress becomingly.⁷⁸ She should avoid flirtation ⁷⁹ and conduct herself modestly. Cohabitation is so far the woman's duty that, for refusal to cohabit beyond a certain period, she is fined a weekly deduction from her marriage portion.⁸⁰

The children also are embraced in the circle of affection. "Lo, children are a heritage of the Lord," says the Psalmist.⁸¹

"Thy wife shall be as a fruitful vine,
In the innermost parts of thy house;
Thy children are like olive plants,
'Round about thy table."⁸²

Notwithstanding that the Jewish birth rate, at least in modern times, has been in most parts of the world lower than the non-Jewish birth rate,⁸³ fecundity is a blessing much celebrated and a virtue much extolled.⁸⁴ The Talmud knows about contraception yet counsels the use of such expedients only when the life of the mother or the health of other infants or of an infant yet to be born are at stake.⁸⁵ The affection of Abraham for Isaac, of Hagar for Ishmael, of David for Absalom are classic examples of parental devotion. To denote the poor man's fondness for his pet ewe, the text in Samuel says that "it did eat of his own morsel and drank of his own cup and lay in his bosom and was unto him as a daughter."⁸⁶ "Like as a father pitieth his children" is an exquisite simile in the Psalms.⁸⁷ Messianic import attaches to the passages at the end of Malachi, "He shall turn the heart of the fathers to the children and the heart of the children to their fathers."

Divergent in sentiment are the frequent admonitions in the wisdom literature about the need of corporal punishment.⁸⁸ Significantly, however, the most brutal of these admonitions is to be found not in the canon but in the Apocrypha.⁸⁹ "He that loveth his son causeth him oft to feel the rod . . . Laugh not with him . . . Give him no liberty . . . Bow down his neck . . . Beat him on the sides," etc., are expressions occurring only in a book that was not admitted to the sacred collection. The Talmud urges utmost moderation in the matter of corporal punishment which it contemplates in none except scholastic connections.⁹⁰ The law in

Deuteronomy regarding the death penalty for the recalcitrant son⁹¹ is virtually abrogated in the Talmud.⁹² Frankenberg, in his commentary to Proverbs 19, 18 observes that the proverbial admonition to use the rod accorded with an ancient Jewish reluctance to do so and a preference for handling children with extreme leniency. The New Testament idea that children, in some special manner, exemplify the Kingdom of Heaven⁹³ has its Talmudic parallels. "The little ones look upon the face of the *Shekinah*" (Divine Presence) is the saying in an ancient Rabbinic collection.⁹⁴ The Talmud holds that the Biblical words, "Touch not mine anointed and do my prophets no harm"⁹⁵ refer to the school children.⁹⁶ "Whoever, though starving, sells either a sacred scroll or his daughter will never see any blessing in the world."⁹⁷

What the Bible admonishes about honoring parents is, in the later books, copiously amplified.⁹⁸ One Rabbi declared that God, Father and Mother are partners in a man's creation.⁹⁹ To honor parents is therefore like honoring God and to vex parents like vexing God.¹⁰⁰ Another authority maintains that the words in Leviticus,¹⁰¹ "Ye shall fear every man his mother and his father," putting the mother first, implies that both parents have equal claim to the children's respect.¹⁰² Of a certain ancient worthy it is reported that, when he would hear his mother approaching, he would exclaim: "I must arise before the *Shekinah*."¹⁰³ Several pages of the Talmud are devoted to anecdotes relating the extraordinary devotion of various persons toward their parents, the children cheerfully submitting not only to inconvenience and financial loss but even to personal indignities at the hands of their parents sooner than do aught in the way of disrespect.¹⁰⁴

A significant passage, however, removed by only one page from the long list of encomiums on respect for parents, contains an intimation that it is as much the parent's duty to evoke respect as it is the child's duty to accord respect. Discussing the verse in Leviticus

"Thou shalt rise before the hoary head and honor the face of the old man,"¹⁰⁵ a well known Talmudic passage comments: "You might suppose that this applies even when the hoary person is wicked and worthless. Not thus! But 'old man' must be understood to mean 'wise man' as in Numbers 11, 16." Another Rabbi holds that "old man" means simply any one who has acquired wisdom, even a person young in years.¹⁰⁶ Parents are not specifically referred to in this passage. Yet the point involved comes up apropos the general subject of filial respect. Could the ancient Rabbis have felt that filial respect is something dependent, in a measure, upon the conduct of the parents themselves? Indeed, is respect of any kind something that can be demanded or exacted? Is it not necessarily something that can only be inspired, only awakened spontaneously by the admirable qualities of the respected person? Jewish tradition, at any rate, seems to have been upon the verge of this perception. Would not our modern ideals of filial relations be all the sounder with this consideration accentuated a little more than is our present tendency?

3. MAINTENANCE

The maintenance of the family devolves upon the husband and father. Already the Bible grants that a woman is obliged to live with her husband only so long as he provides her with food, clothing, and sexual attentions.¹⁰⁷ To support his wife is the husband's legal obligation even when the relation is the transitional one between wife and divorcee.¹⁰⁸ The Jewish law stipulates the legal minimum of food that a husband must provide his wife, also of clothing, household furniture, cosmetics, adornments, and medical treatment.¹⁰⁹ These rights may not be conditioned away.¹¹⁰ Similar is the father's legal and moral obligation to support his children, at least to a certain age.¹¹¹ Whoso neglects to support his children is

like a dragon which begets young and "throws them upon the community."¹¹² Some authorities held that reimbursement may legally be extracted from a man's property for expenses entailed by the community in supporting his children,¹¹³ during his absence from home.

The daughters have a prior claim over the sons to maintenance from the deceased father's estate.¹¹⁴ Pending the repayment of her marriage portion, a widow must be supported by the husband's heirs.¹¹⁵ The marriage portion is a first lien upon the deceased husband's property.¹¹⁶ Not even in direst poverty may the husband touch the principal of the wife's marriage portion.¹¹⁷ Even an adulteress does not forfeit her marriage portion if her husband fails to petition for the bitter water ordeal described in the fifth chapter of Numbers.¹¹⁸ Nor does a woman forfeit her marriage portion if she refuses to live with her husband when he has moved away from Jerusalem or from Palestine.¹¹⁹ There is one Talmudic passage in which the question is raised whether a husband is responsible for the wife's debts.¹²⁰

The maintenance function of the husband and father is expressively brought out in a Rabbinic passage which parallels the Shakespearean "Seven Ages of Man":

"At birth a child is pampered like a king.

At two or three, he wallows in the mud like a swine.

At ten, he frisks like a goat.

At twenty, making love, he plumes himself and neighs
like a horse.

He weds and has to work like an ass.

Begetting children and seeking their sustenance, he
becomes fierce as a dog.

In old age, he dodders like an ape.
But if he be a man of learning,
Old age, with its majesty,
Brings back his initial kingship."¹²¹

The old Jewish system does not appear to have contemplated the woman as an income earner, although the profession of soldier,¹²² despite the prowess of Deborah, and the profession of school teacher and that of scribe¹²³ are the only ones from which women are specifically debarred and this, for reasons of sex morality. "Whoso counts upon the earnings of his wife," says a Talmudic authority, "will never experience blessing."¹²⁴ The woman's duties as described in the thirty-first chapter of Proverbs are limited to the home. One Rabbi of old remarked: "I do not call my wife 'wife' and I do not call my home 'home' but I call my wife 'home' and my home 'wife.'"¹²⁵ "His wife" is the interpretation given in the Talmud for the words "his tent" in Leviticus 14, 8.¹²⁶ In fact, a Talmudic word for "his wife" (*Debethu*) means etymologically "of his home." A celebrated Talmudic passage specifies the duty of the wife to be grinding, baking, washing, cooking, nursing, bedmaking, and weaving.¹²⁷ In modern times, the proportion of married women employed as wage earners is well known to be lower for the Jewish group than for any other.

4. EDUCATION

The education of the children, especially of the sons, is also a duty devolving unequivocally upon the father.¹²⁸ The woman's most honored part was that of encouraging the studies of her husband and sons and of escorting the small boys to school and giving personal attention to their lessons.¹²⁹ Already the Pentateuch enjoins and commends the religious education of the young by their

parents.¹³⁰ But industrial and physical training also entered into the paternal obligation. A father must teach his son a trade and also teach him how to swim.¹³¹ "Whoso fails to teach his son a trade teaches him robbery."

As regards the education of women, Jewish tradition is not so well abreast of our modern ideals. One Rabbi goes so far as to assert that whoever instructs his daughter in the Torah virtually instructs her in depravity.¹³² And yet John Ruskin, in our own time, held kindred views. Torah study, among the Jews, meant essentially religious, that is, theological education. John Ruskin, notwithstanding his modernity and liberality, would debar or at least dissuade women from theological studies. Apparently Jewish girls were instructed in the Bible¹³³ and in the household arts.¹³⁴ At least one Rabbi favors Torah education for girls, giving as his reason that a knowledge of the fifth chapter of Numbers would act as a deterrent to adultery.¹³⁵ Another authority holds that the study of Greek is suitable for girls.¹³⁶

Here again, Jewish practice was more in harmony with modern ideas than Jewish theory. Educated women appear throughout Jewish history. We cannot, in this place, even begin an enumeration since entire volumes have been required for this subject.¹³⁷ In modern Jewish life, the educational discrimination against women has disappeared completely. Jewish women are represented by perhaps more than their quota in all of the high schools and colleges. Even in the backward countries of Eastern Europe, the percentage of illiteracy among the Jewish women was smaller than that among the non-Jewish.

Also contemplated is the reciprocal ethical influence of husband and wife upon one another. A wife, it is asserted, can enlighten her husband's eyes and put him on his feet.¹³⁸ An anecdote is recounted in the ancient homilies, telling how a good woman elevated a bad husband and how a bad woman degraded a good husband.¹³⁹

He who marries a woman "in Heaven's name" is as though he created her.¹⁴⁰ The Talmud sees a similar purport in the Pentateuchal passage¹⁴¹ limiting the number of wives permitted to a king.¹⁴² The husband, on his part, is enjoined to see to it that, no matter how many servants he can afford, his wife shall have something useful with which to occupy her time because indolence leads to "lasciviousness" and "distraction."¹⁴³

Not least among the parental duties is that of advancing the matrimonial interests of the children.¹⁴⁴ Of a person who reaches the age of twenty without having married, God says "disperse his bones."¹⁴⁵ Betrothal may be negotiated even on the Sabbath and even when the parties concerned are only infants.¹⁴⁶ The Talmud contains a discussion of the question: which should receive prior attention, marriage or study?¹⁴⁷ Some put twenty years, some sixteen, some fourteen as the age limit of bachelorhood. One Rabbi remarked that, had he married at fourteen, he could have said to the Devil, "a dart in thine eye!" Among those to whom the verse is applied, "Thou shalt know that thy tent is in peace,"¹⁴⁸ is he who "inducts his sons and daughters into the right way and sees to their early marriage."¹⁴⁹ So important is the marriage of a girl that, hyperbolically speaking, her father should, if necessary, manumit his slave and give him to the girl in marriage as soon as she is mature.¹⁵⁰ A Jew who is without a wife lives without "joy, blessing or good."¹⁵¹

Much has been written about the ceremonial life of the Jewish home. The Sabbath benedictions, the festive lights, the Passover meal, the blessing of the children, the ceremonial burning of the dough, the clearance of the leaven, the booth and the palms of the Tabernacle Feast, and other observances are frequently enumerated and lauded for their efficacy in cementing family attachment and in educating the young. Much of the eulogizing fails to take into account, however, the susceptibility of all ceremonial to deteriora-

tion into formalism and its tendency to survive amid social changes that deprive it of its vitality, significance, and beauty. The deservedly vaunted charm of much Jewish ceremonial was limited to times and places offering the requisite environment. It is illusory to assume that all of the rituals which were impressive in sixteenth century Poland are equally impressive in twentieth century America.

Jewish writings are also not without parallels to the sentiment occurring occasionally in the New Testament that there may be obligations higher than those of the family.¹⁵⁶ One well known saying is that, in certain cases of need, a man's teacher takes precedence over his father because "his father brought him into this life but his teacher brings him into the life of the world to come."¹⁵³ We have already cited the Talmudic passage telling of the Rabbi who cursed his beautiful daughter to death because he feared that her beauty would menace the morals of persons of the other sex.¹⁵⁴ Following this is the story of the ancient saint who devoted to charity the money intended for his own daughter's dowry. The old homilies likewise tell of the man who gave to charity the ten pieces of money with which his wife had directed him to obtain food for the household.¹⁵⁵ Another story is that of a father who, depriving his own son, donated to the Temple an entire box of dinarii.¹⁵⁶ One is reminded of the mother who urged her son to undergo martyrdom¹⁵⁷ but, above all, of what is said concerning the tribe of Levi near the end of the Book of Deuteronomy:

"Who said of his father and of his mother,
 'I have not seen him';
 Neither did he acknowledge his brethren,
 Nor knew he his own children:
 For they have observed Thy word,
 And keep Thy covenant."¹⁵⁸

Thus were many of the ideals of family life to which we of modern America subscribe already developed or being developed in Jewish antiquity, especially the ideals of monogamy, of the single standard and of affection among the members of the household; while, somewhat greater than in our own system, was the Jewish tendency to stress love rather than law as the basis of the marital union. Modern life may favor a much wider occupational scope for women than does Jewish tradition; still, we of today are not oblivious to the importance of home making, while the Jewish woman's freedom from all whimsical restraints and trammels which the husband might impose is decidedly in line with our modern predilections. We agree with Jewish tradition about the importance of educating the young vocationally, physically, and morally but are not much in accord with Jewish tradition when it comes to the part assigned the parents in the formation of the children's marriage alliances. Finally, while the demand that children respect their parents is as widespread today as it was in ancient times—whatever the difference in juvenile conduct—the suggestion may not be regarded as unimportant that the idea of the parent's share in evoking and meriting that respect, hinted in the Talmud, finds, with our modern views on Psychology, Child Study, and Education, valuable elaboration and expansion.

EUGENICS

MAX REICHLER

Who knows the cause of Israel's survival? Why did the Jew survive the onslaughts of Time, when others, numerically and politically stronger, succumbed? Obedience to the Law of Life, declares the modern student of eugenics, was the saving quality which tended to render Jews immune from disease and destruction. "The Jews, ancient and modern," says Dr. Stanton Coit, "have always understood the science of eugenics, and have governed themselves in accordance with it; hence the preservation of the Jewish race." ¹

To be sure eugenics as a science could hardly have existed among the ancient Jews; but many eugenic rules were certainly incorporated in the large collection of Biblical and Rabbinical laws. Indeed there are clear indications of a conscious effort to utilize all influences that might improve the inborn qualities of the Jewish people, and to guard against any practice that might vitiate or "impair the racial qualities of future generations" either physically, mentally, or morally. (Sir Francis Galton defines eugenics as "the science which deals with all influences that improve the inborn qualities of the race.") The Jew approached the matter of sex relationship neither with the horror of the prude, nor with the pas-

sionate eagerness of the pagan, but with the sane and sound attitude of the far-seeing prophet. His goal was the creation of the ideal home, which to him meant the abode of purity and happiness, the source of strength and vigor for body and mind.²

The very founder of the Jewish people, the patriarch Abraham, recognized the importance of certain inherited qualities, and insisted that the wife of his "only beloved son" should not come from "the daughters of the Canaanites," but from the seed of a stock with whose soundness he was familiar.³

In justifying this seemingly narrow view of our patriarch, one of the Rabbis significantly suggests: "Even if the wheat of your own clime does not appear to be of the best, its seeds will prove more productive than others not suitable to that particular soil."⁴

This contention is eugenically correct. Davenport tells of a settlement worker who made special inquiry concerning a certain unruly and criminally inclined section of his territory, and found that the offenders came from one village in Calabria, known as "the home of the brigands."⁵ Just as there is a home of the brigands, so there may be "a home of the pure bloods."

Eugenists also claim that though consanguineous marriages are in most cases injurious to the progeny, yet where relatives possess "valuable characters, whether apparent or not, marriages between them might be encouraged, as a means of rendering permanent a rare and valuable family trait, which might otherwise be much less likely to become an established characteristic."⁶ Abraham's servant, Eliezer, so the Midrash states, desired to offer his own daughter to Isaac, but his master sternly rebuked him, saying: "Thou art cursed, and my son is blessed, and it does not behoove the cursed to mate with the blessed."⁷

The aim of eugenics is to encourage the reproduction of the good and "blessed" human protoplasm and the elimination of the impure and "cursed" human protoplasm. According to Francis

Galton, it is "to check the birthrate of the unfit, and to further the productivity of the fit by early marriages and the rearing of healthful children."

The Rabbis may or may not have had such a definite purpose in mind, but their Halachic legislation and Haggadic observations naturally tended to bring about the same results. Early marriages were praised as most desirable. Rabbi Ishmael claimed that God was greatly displeased with the man who did not marry before the age of twenty.⁸ Rav Hunah refused to see Rav Hamnuna, a man of great repute (*adam gadol*), after the former discovered that his visitor was a bachelor.⁹ "He who is not married," runs a Talmudic saying, "is destitute of all joy, blessing, and happiness."¹⁰ "He has no conception of the sweetness of life";¹¹ indeed "he cannot be regarded as a man at all."¹²

Among the seven types not acceptable before God are included both the unmarried man and the married man without children.¹³ A man without children experiences death in life,¹⁴ and surely deserves our pity when he departs from this earth.¹⁵ For only he is dead who leaves no son behind to continue his work, while he who leaves even one worthy son is not really dead but merely sleeps.¹⁶ He who does not contribute his share to the reproduction of the race, reduces the divine type,¹⁷ causes the *Shechinah* (the Divine Presence) to depart from Israel,¹⁸ and is guilty of murder. The duty of reproduction is incumbent on all, both young and old.²⁰

The Rabbis, like the eugenists of today, measured the success of a marriage by the numbers and quality of the offspring. In their judgments the main objects of marriage were the reproduction of the human race (*leshem piryah veribyah*), and the augmentation of the favored stock (*lethikun havlad*).²¹ Hence they advised that an extremely tall man should not marry an extremely tall woman, lest the children be awkwardly tall; nor should one of short stature

marry a woman of the same size, lest their offspring be dwarfed. For the same reason, the intermarriage between blondes or between dark-complexioned people were not countenanced.²² A number of precautions in sexual relations were prescribed in order to prevent the birth of defectives, such as lepers,²³ epileptics,²⁴ the deaf and the dumb, the lame and the blind.²⁵

Raba advised every young man not to marry a girl before he knew all about her immediate family, especially about her brothers, for "children usually inherit the traits of their mother's brothers."²⁶ "Take your time," counsels a Talmudic proverb, "before you ask a woman to be your wife;"²⁷ in other words, "fall in love intelligently." Other well-known Rabbinic maxims are: "a man drinketh not out of a cup which he hath not inspected,"²⁸ and "a bride whose eyes are defective, ought to undergo a general physical examination."²⁹

In the opinion of Rabbi Jonathan both Eliezer, the servant of Abraham, and Saul, king of Israel, acted most indiscreetly by treating marriage in a rather frivolous manner. Eliezer said: "Behold the virgin which will say drink, and I will also draw for the camels, that is the woman whom the Lord hath appointed for my master's son." Suppose that woman had some physical defects, would she have been a suitable mate for Isaac? Similarly Saul proclaimed: "The man who killeth Goliath, the king will give him his daughter." If that man had been a slave or possessed other hereditary defects, would Saul have sanctioned the marriage?³⁰

The attempt to limit the multiplication of the undesirable elements among Jews, resulted in three kinds of prohibitions. First, prohibition against the marriage of defectives by reason of heredity (*pesul yochesin*); secondly, the prohibition against the marriage of personal defectives (*debar shebagufon*); thirdly, the prohibition against consanguineous marriages (*ervah*).³¹

Besides the prohibition against defective marriages mentioned in

the Mosaic code,³² the Talmud forbade one to marry into a confirmed leprous or epileptic family,³³ or to marry a woman who had buried three husbands.³⁴ The union between an old man and a young girl was condemned in unequivocal terms.³⁵ Persons of families manifesting continuous antagonism to each other were advised not to intermarry.³⁶ Great, in the eyes of the Rabbis, was the offense of him who married a woman from an element classed among the unfit. His act was as reprehensible as if he had dug up every fertile field in existence and sown it with salt.³⁷ A quintuple transgression was his,³⁸ for which he will be bound hand and foot by Elijah, the great purifier,³⁹ and flogged by God himself. "Woe unto him who deteriorates the quality of his children and defiles the purity of his family," is the verdict of Elijah endorsed by God.⁴⁰ On the other hand, the mating of two persons possessing unique and noble traits cannot but result in the establishment of superior and influential families.⁴¹ When God will cause his *Shechinah* to dwell in Israel, only such which scrupulously preserved the purity of their families, will be privileged to witness the manifestation of the Holy Spirit.⁴²

The distinctive feature, however, of Jewish eugenics lies in the greater emphasis laid on the psychical well-being of posterity, in contradistinction to the merely physical well-being which is the chief concern of modern eugenicists. At the Congress of Eugenics held at London not so many years ago, Professor Samuel C. Smith of the University of Minnesota, exclaimed: "If I were to choose my own father, I would rather have a robust burglar than a consumptive bishop." The Rabbis, on the other hand, tell us that when the question came up whether or not the Gibeonites should be permitted to intermarry with the children of Israel, David tested them, in order to ascertain not so much their physical fitness but rather their psychical fitness, and found them wanting. He discovered that they did not possess the three "unit characters"

peculiar to Israel, namely: sympathy, modesty and philanthropy. He therefore thought it eugenically inadvisable to allow their mating with a spiritually better-developed stock.⁴³ Rabbi Levi enumerates nine undesirable psychical qualities which ought to be eliminated from on-going family life.⁴⁴

The Jew took his spiritual mission as representing a "kingdom of priests and a holy kingdom" quite seriously, and used all possible eugenic means to preserve those rare emotional and spiritual qualities developed during centuries of slow progress and unfolding. Intuitively he felt the truth, so well expressed by a modern student of eugenics, that "Religion would be a more effective thing, if everybody had a healthy emotional nature; but it can do nothing with natures that have not the elements of love, loyalty and devotion."⁴⁵ The Rabbis would say: Religion can do nothing with natures that have not the elements of sympathy, modesty and philanthropy. Hence they urged that a man should be willing to offer all his possessions for the opportunity of marrying a member of a psychically well-developed family.⁴⁶

The marriage between the offspring of inferior stock and that of superior stock, such as the marriage between a scholar and the daughter of an *am-haarez*, (untutored man) or between an *am-haarez* and the daughter of a scholar, was considered extremely undesirable, and was condemned very strongly.⁴⁷ Moreover, no Rabbi or *Talmid Chacham* (scholar) was allowed to take part in the celebration of such a non-eugenic union.⁴⁸

An historical case is cited by Rabbi Eliezer to prove that one should always select his soul-mate from amongst the spiritually better-developed families. Moses married a daughter of Jethro, a heathen priest, and the result was that one of his grandsons, Jonathan, became an idolatrous priest. Aaron, on the other hand, married the daughter of Abinadab, and history records the name of

his grandson Phinehas as the hero who defended the honor and purity of Israel.⁴⁹

Parents living normal and righteous lives are not only a blessing to themselves, but also to their children and children's children, until the end of all generations; while parents living abnormal and immoral lives bring ruin and calamity not only on themselves, but also on their children and children's children, to the end of all generations.⁵⁰

A parallel to the "rough eugenic ideal" of marrying "health, wealth and wisdom" ⁵¹ is found in the words of Rabbi Akiba, who claims that "a father bequeaths to his child beauty, health, wealth, wisdom and longevity." ⁵² Similarly, ugliness, sickness, poverty, stupidity and the tendency to premature death, are transmitted from father to offspring.⁵³ Hence we are told that when Moses desired to know why some of the righteous suffer in health and material prosperity, while others prosper and reap success; and again, why some of the wicked suffer, while others enjoy success and material well-being; God explained that the righteous and wicked who thrive and flourish, are usually the descendants of righteous parents, while those who suffer and fail materially are the descendants of wicked parents.⁵⁴

Thus the Rabbis recognized the fact that both physical and psychical qualities were inherited, and endeavored by direct precept and law, as well as by indirect advice and admonition, to preserve and improve the inborn, wholesome qualities of Jewish families. It is true that they were willing to concede that "a pure-bred individual may be produced by a hybrid mated with a pure bred," for they found examples of that nature in Ruth the Moabitess, Naamah the Ammonitess,⁵⁵ Hezekiah and Mordecai.⁵⁶ As a general eugenic rule, however, they maintained that one cannot produce "a clean thing out of an unclean."⁵⁷ Their ideal was a race healthy in body

and in spirit, pure and undefiled, devoid of any admixture of inferior human protoplasm.⁵⁸

Such an ideal, though apparently narrow and chauvinistic, has its eugenic value, as the following suggestive quotation from a well-known eugenicist clearly indicates. "Families in which good and noble qualities of mind and body have become hereditary, form a natural aristocracy; and if such families take pride in recording their pedigrees, marry among themselves, and establish a predominant fertility, they can assure success and position to the majority of their descendants in any political future. They can become the guardians and trustees of a sound inborn heritage, which, incorruptible and undefiled, they can preserve in purity and vigor throughout whatever period of ignorance and decay may be in store for the nation at large. Neglect to hand on, undimmed, the priceless germinal qualities which such families possess, can be regarded only as a betrayal of a sacred trust."⁵⁹

TRADITION THAT IS LIVING

IGNAZ MAYBAUM

Jewish marriage is based on ideas similar to those which resulted in the institution of the Sabbath. Marriage is a love relationship as well as a legal relationship. Both must be disregarded at first, to enable us to grasp what constitutes a Jewish marriage. The Sabbath is not merely a social institution, joy in the day of rest, but also a human attempt to create holiness in this world. Marriage has the same aim—namely, to build a holy sanctuary out of a worldly institution. In this respect, marriage resembles the Sabbath. In celebrating it, man imitates God, who concluded the creation of the world with the day of rest. Husband and wife, joined together by matrimony, create thereby a holy sanctuary. This is not done by excluding life, but, on the contrary, by embracing it fully. By the full enjoyment of life is it made holy. Creation is not completed by the work of God alone. Our daily prayer runs thus: "Who is mercy . . . and in Thy goodness renewest the creation every day continually." Husband and wife are enabled through marriage to share in the creative work of God, thus sustaining life and making it holy.

The marriage ceremony centers round the phrase of the bridegroom to the bride: "Behold, thou art consecrated unto me by this

ring, according to the law of Moses and of Israel." (At an orthodox Jewish ceremony there is no exchange of rings, only the bridegroom giving and the bride receiving the ring.) Let us dwell on the word "consecrated."

The entire marriage ceremony is dominated by the word *Kadosh* (holy). The ceremony is called *Kiddushin*, which means holy act or holy union. Marriage, therefore, although a contract, is not subject to civil law alone. Talmudical law refers to matrimony and to the regulations concerning the Temple. Jewish marriage must be more than a civil relationship. Like the Sabbath, it must be a holy sanctuary in the midst of life. Rabbi Dr. Eschelbacher, one of the wisest of rabbis of this generation, writes that adultery is not merely a breach of contract, but desecration of a sanctuary.

"Thou art consecrated unto me"—the bridegroom's words to the bride form the gateway through which the couple proceed towards their future. Holiness is a form of separation. Death separates from life, but there can also be holiness during life. Mediaeval Christianity, in an attempt to create holiness, enlisted the help of its monasteries. By reducing life through asceticism, we can turn to something that transcends life. But the Jewish way is the holy path in the midst of life.

In contrast to *Kadosh* (holy) stands the profane. Everything that is in daily currency is profane, because the sacred is withdrawn from constant use. Anything consecrated to the Temple, such as an animal which was to be sacrificed, might no longer be bought or sold. The first-born animal might not be used for ploughing. A sacred object is withdrawn from legal currency. Remote from the world, but consecrated to each other is the meaning of the phrase which the bridegroom uses and on which is founded the Jewish marriage: "Be thou consecrated unto me." Marriage is a transformation; for those who are joined together by the holy union (*Kiddushin*) the rest of mankind disappears. The wife is set apart from

the community where men and women may seek and find another, being "forbidden" to all other men and only "permitted" to her husband. According to the original Law of Moses, this rule did not strictly apply to men. The man was allowed to consecrate other women to himself. But the Law of Moses developed into the Law of Israel, according to which husband and wife are equal. "The liturgy of the Jewish marriage service proclaims this mystery; from amongst the host of men one couple is segregated from all others, consecrated to each other and dedicated as were the gifts devoted to the Temple."¹

Jewish thought differs widely from an autonomous ethic where man without God is a law unto himself, and the words "forbidden" and "permitted" mean forbidden by God, permitted by God. "He forbade us . . . He allowed us . . ." are the words of the benedictions which bride and bridegroom hear at the ceremony. With these words the transcendence of God's rule is reflected in marriage. Marriage is safeguarded by the flaming sword with which the angel guards Paradise. Husband and wife become Adam and Eve and remain in Paradise without sin. Why do we speak of "Jewish marriage" in contrast to Christian marriage? Because Christianity accepts Paul's idea of sin and his teaching of the Fall. It is thus unable theologically to proclaim the holiness which consecrates husband and wife in marriage.

"O, make these loved companions greatly to rejoice, even as of old. Thou didst gladden Thy creature in the garden of Eden. Blessed art Thou, O Lord, who makest bridegroom and bride to rejoice." This is the translation of the sixth of the seven blessings which are said after the *Ketubah*, the marriage contract, has been read. It is a good translation. But the Hebrew text expresses joy at the gift of paradise regained by the young couple rather more delicately because it is phrased in Biblical language.

The Jewish marriage was and always will be the instrument of

the survival of the Jewish people and of the preservation of its faith. Everything would be lost—and no gain in national politics could offset this loss—were we to lose the sanctuary which Jewish marriage and the Sabbath represent. The continued existence of the Jewish people is closely connected with the safeguarding of Jewish family life and with the way in which our forefathers lived.

Sanctuaries of all kinds are endangered in barbaric times and we belong to a barbaric age. There is a danger that the holiness of the Jewish marriage will not be appreciated by the new generation, and we may find it labelled "petty bourgeois." In order to defend this important aspect of our life, present-day rabbis have produced literary documents which deal with Jewish marriage and are based on a profound knowledge of Judaism. Apart from Dr. Max Eschelbacher, we may mention Rabbi Dr. Benno Jacob² and Dr. Max Dienemann.³ All these articles appeared in the periodical "Der Morgen." Rabbi Dr. Dienemann, an experienced social worker, created together with the most prominent representatives of German Jewry a Jewish matrimonial agency. He was deeply disturbed by the rising number of mixed marriages which took place among German Jews between 1918 and 1933. This interesting social experiment was dropped because of the extinction of German Jewry on November 10, 1938, and the sudden death of this noble Rabbi shortly after his emigration to Palestine. Apart from these articles there is Franz Rosenzweig's theological analysis of the Song of Songs, which is an aid to the task of understanding the Jewish marriage as a sacred institution that has shaped the Jewish people and must never be lost.

I. THE SEVEN BLESSINGS

Paradise regained, the miracle of God's creation, the creation of man, and, finally, Mother Zion are celebrated in seven blessings in the Jewish marriage rite.

"Blessed art Thou, O Lord our God, King of the Universe, who hast created all things to Thy glory."

"Blessed art Thou, O Lord our God, King of the Universe, Creator of man."

These blessings are the second and third of the seven. The introductory blessing is said over the wine.

At the solemn moment when man and woman are joined together in marriage Judaism invokes the Creator of the world who made man, and out of man, out of Adam, created the "perpetual fabric" so that mankind should endure. This "perpetual fabric," mentioned in the blessing, is woman. Thus the chapter of the Creation reads: "And the rib which the Lord God had taken from the man, made He a woman and brought her unto the man."⁴ The fourth blessing proclaims the eternal identity of man and woman, an identity which, in spite of difference of sex, does not admit of higher or lower grade. Being the children of God, husband and wife are equal. The blessing repeats the message of Genesis which in v. 2 proclaims the equality of man and woman: "Male and female created He them, and blessed them, and called their name Adam." The fourth blessing reads: "Blessed art Thou, O Lord our God, King of the Universe, who hast made man in Thine image, after Thy likeness, and hast prepared unto him, out of his very self, a perpetual fabric. Blessed art Thou, O Lord, Creator of man."

Bride and bridegroom are surrounded by parents, brothers, sisters, other relatives and friends. But there is also a guest—the Jewish people, Mother Zion.

The following blessings refer to the image of the barren woman who gives birth to many children with rejoicing.⁵ This barren woman to whom the miracle happens is Zion. It is the Jewish people which is alive and thus living constitutes the miracle in the history of mankind. Every time two members of the Jewish people marry, the connection between the fresh shoot and the ancient

stem is reaffirmed. Zion is a guest at every Jewish marriage, and the following three blessings greet this matriarch:

"May she who was barren be exceeding glad and exult, when her children are gathered within her joy. Blessed art Thou, O Lord, who makest Zion joyful through her children.

"O make these loved companions greatly to rejoice, even as of old Thou didst gladden Thy creature in the Garden of Eden. Blessed art Thou, O Lord, who makest bridegroom and bride to rejoice.

"Blessed art Thou, O Lord, our God, King of the Universe, who hast created joy and gladness, bridegroom and bride, mirth and exultation, pleasure and delight, love, brotherhood, peace and fellowship. Soon may there be heard in the cities of Judah, and in the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom and the voice of the bride, the jubilant voice of bridegrooms from their canopies, and of youths from their feasts of song. Blessed art Thou, O Lord, who makest the bridegroom to rejoice with the bride."

II. THE SONG OF SONGS

We regard marriage as a holy institution. Does it become sacred because the fierce flame of love is domesticated and tamed? Or is it love itself which of its own accord demands marriage? The latter is true and that it is so is shown us in that unique book on love in the Bible—namely, the Song of Songs. When we speak of the sacredness of marriage, the question arises whether the holiness is something extraneous, grafted on to love. Or is love itself holy? The Song of Songs regards it as such.

Why should only the poet discourse on love? The theologian has also much to say about it, and feels compelled to speak because the great visions of the poets have been forgotten. Scientists, psychoanalysts and physicians assert that they have something to say

on the subject. The theologian, in speaking about love, as commentator on the Song of Songs, is capable of saying all that need be said.

In the Song of Songs the human relationship between two lovers is not described but directly reproduced in the dialogue between the lovers. We must ask what strange error should have added these pages to the Bible, or—in harmony with rabbinical authorities who insisted on incorporating the Song of Songs in the Bible—we must regard the human relationship of the two lovers as something more than merely this. Where love is, there is something more than simply man. Repeatedly the prophets have described the relationship between God and man as love. God loves, not the world, the cosmos, but you and me. The philosophical doctrine which accepts God's love for the world as a whole while denying His love for the individual soul makes the Song of Songs into a profane love song.

We have in the Song of Songs the dialogue between two lovers. Only two persons are speaking. The king who is mentioned—mistakenly supposed by some commentators to be a third person—is none other than the lover of the maiden. Even to-day every wedding ceremony in Syria is celebrated as a royal wedding. At the ceremony the bridegroom becomes king. This is a discovery by which modern scholarship has added to our understanding of the Song of Songs. The Song of Songs is no love "drama" with several actors, no dramatic action with jealousy, intrigue and happy or tragic ending in the last act. The Song of Songs is not drama at all; it is lyricism. The only speakers are "I" and "Thou," a male and a female voice alone in their love.

In no book of the Bible, apart from the Book of Ecclesiastes, does the word "I" occur as often as in the Song of Songs. The reason for this is obvious. One cannot speak of love in the way one speaks of any other subject. Love "is better than wine."⁶ This sentence

does not set out to define love. The quality of love can be seen only by comparison. The only factual statement the Bible makes about love is contained in the sentence: "Love is strong as death."⁷ For the rest, nothing can be said about love, but love itself must be allowed to speak. All truth about love must come from love itself, must be based on the self. The statement that love is as strong as death is the only exception to this rule. For this statement establishes love's relationship to the world.

"For love is strong as death." The narrative of the Creation calls the world good. "And God saw that it was good." But the Song of Songs begins with the word "better."⁸ Wine is pure fruit of the earth, nothing but earth refined by sunlight. But "love is better than wine." Creation, the perfection of the world created by God, leads to something higher. This higher plane is the revelation. We must speak about revelation in the same way we do about love, since revelation is never an object, it never actually "is," but it happens to the loving soul. The mute self of man, the "windowless monad"⁹ must become an articulate soul. This awakening of the self which discovers a "thou" outside itself becomes apparent when the soul begins to love.

Revelation which is not an object, nor therefore a book in the sense of Islam, a Koran, but an event on which the Bible gives a running commentary—appears when man is awakened by God's love. The awakened man responds to God in prayer and psalm, in lawful action, in humility, and in loving thought for his neighbor.

"And thou shalt love the Lord thy God," "love thy neighbour." What does this imperative mean? The imperative demand, "Love me," can only be uttered by the loving soul. Only the lover can truly say, "Love me." Love has no better expression than this command. A commandment, however, is not a law. Laws reckon with time, with continuance and future. The entire revelation, however, is dominated by "this day." "This day"¹⁰ God commands and this

day we must heed His request. The present which never becomes a dead past, in which the lover's love thrives: "This day" which needs no future for its fulfillment—is also "this day" of the revelation.

Commandment, not the law, bears the stamp of the present. The commandment, "And thou shalt love the Lord thy God," must forever remain commandment and cannot become law. All other commandments can mould their contents in the shape of law. This commandment alone defies such treatment. Therefore, as the only pure commandment, it is also the highest of all commandments and thus, ranking above all others, it transforms into commandment what might otherwise be regarded as law. Since, then, the commandment of love may only be uttered by the lover, this commandment above all others reveals what every man with an open mind knows—that God loves. Love—but real love only—is holy, for God is holy. Jewish tradition ordains the reading of the Song of Songs for the Passover festival, for the festival of deliverance. Deliverance is awakening to revelation. The highest commandment of the revelation—"And thou shalt love the Lord thy God"—bears witness to God's love for mankind.

"A very flame of the Lord"—thus the quality of love is described in the Jewish translation of vii. 6. But what happens when this flame of the Lord burns in man's short span of life? The tender, often-repeated phrase "my sister, my bride"¹¹ lifts love out of the fleeting moment. It cannot be mere chance that we found each other. Our love for each other must have been foreshadowed before the mountains were made and before rivers and forests existed. It is not the strangeness of the other sex that intoxicates, but the kinship which the lovers experience and enjoy. "In bygone days you were my sister or my wife," Goethe says of the greatest love of his life, and the words are used in the sense of the words of the Song of Songs: "my sister, my bride."

There is profound peace in the words, "my sister, my bride," which is absent on the primitive level where a battle exists between the sexes. Eros, regarded as demon by the ancients, is not yet love. But wherever love touches the heart of man it is the same, be it the love of Rachel, "weeping for her children"¹² or Jacob's love in which the years he served for her seemed like days because he loved her.¹³ The prophet speaks of God's love for us. "As one whom his mother comforteth, so will I comfort you."¹⁴ The love of God for man, parental love, love between husband and wife, love which creates friendship, are the same. It is love, a very flame of the Lord.

When a Jew mentions "love" he means *rachmanuth* (compassion). He means compassion for the man who is a king in exile, a child of God working among thorns and thistles. Love is the flashing recognition: behold, a man, a king, a true child of the holy God. Love is an act of apprehension which reveals the immortal soul in man, capable of transcending the finite. In Hebrew *yada* means "he knew." The word also has the meaning which is used in Gen. iv. 1: "And Adam knew Eve his wife, and she conceived, and bore Cain . . ."

What motives may be behind the exclamation repeatedly uttered: "I adjure you, O daughters of Jerusalem . . . that ye awaken not nor stir up love, until it please"?¹⁵ An analysis of this verse leads us to recognize something in which modern naturalism, with its identification of love and sexuality, is entirely lacking. The gift of love is peace: "Then was I in his eyes as one that found peace."¹⁶ Sexuality, however, does not make for peace; it fools man and drives him on from one illusion to another. Buddhism sees no way out of this but to deaden the passions. Judaism does not adopt this method. In our prayer book we read: "O my God, the soul which Thou gavest me is pure, Thou didst create it, Thou didst form it, Thou didst breathe it into me. Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter."

While we have this purity of soul we need not fear our instincts and need not disavow them. It is the soul that loves.

Love resembles language and knowledge in so far as they are all, if not made possible by bodily functions, yet accompanied by them. The physiologists and psychologists are able to describe these functions. But the description of the physical mechanism leaves unexplained human language and capacity for knowledge. Here science arrives at a deadlock. Language and reason are miracles. They are the cause of man's likeness to God. The same applies to love. It is man, made in the image of God, who loves. The more psychology perfects its methods the more it is driven to describe man in the Biblical words: God created man in His image.

Peace and happiness reign in the realm of love. But "do not awaken love until it please." Chastity means being able to wait for the great moment of fulfillment when love truly awakens, and in yielding to it nothing is sacrificed. Chastity is strength conserved for the time when the beloved woman says, "I am yours" and simultaneously knows "he is mine." "My beloved is mine, and I am his."¹⁷ There is then a true union of two people, not merely a passing infatuation which would certainly harm the female partner. For woman, through her physical structure, is more at the mercy of Fate than man.

Love in the Song of Songs is a spiritual function of the soul. Something would be lacking in this book of the Bible if it omitted to stress the close connection between love and sense of shame—love and chastity. The naturalistic psychology regards the feeling of shame as a "complex" which can be removed through psychoanalysis. For this type of psychology shame is only a product of civilization, and not an innate original quality. But such it is. The decline of man ensues when no difference is made between good and evil. This decline also takes place when the feeling of shame is destroyed.

It is characteristic of man that he is moving towards a plane higher than his own. The sense of shame consists in our innate knowledge that we as individuals, as static beings confronted by actual experience, are less than we might be if directed by the intentions of our soul. We are more than merely living beings that blossom and fade. A plant, an animal is just what it appears to be. Man, however, is a path from a lower to a higher realm. We are God's children, and have been created in the image of God. A feeling of shame is not one of inferiority, but on the contrary, the realization of something higher, beyond our empirical existence.

Love is distinguished from sexuality by this feeling of shame. The sexual instincts are directed towards the other sex without discrimination. Love, however, makes a choice and this presupposes a scale of valuation. Men embody the likeness to God in varying degrees of intensity. The beloved person represents a higher being. Love sees the image of God in the beloved.

We do not want to add a metaphysic of love to the Song of Songs. For this would not be in agreement with the religious realism of the Bible. The Bible does not recognize the idealistic dualism—love and sexuality. But the present day naturalistic theory of love ignores the feeling of shame as a valuable quality and therefore involves dangerous consequences for education and morals. So we have to point out that where love is mentioned in the Bible—namely, in the Song of Songs—there is also mentioned the feeling of shame. It is the beloved one who humbles herself before her lover. "Look not upon me, that I am swarthy, that the sun hath tanned me."¹⁸ She confesses full of shame that the sun has coloured her skin. At the same time she takes pride in her "blackness" as her beauty. "I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon,"¹⁹ and thus forgets all shame. In the eyes of her beloved she has found peace. "My beloved is mine, and I am his." In this blissful "mine" she experiences what

only love and not sexuality can bestow. Her love is the unique event for the sake of which she so anxiously begged the other maidens not to stir up love before it awakened.

The chastity which we instil in our daughters need not be explained to them in terms of asceticism. Purity means waiting for the unique and decisive moment for which it is worth while to wait. Chastity may be positively defined. It is the state of readiness for the vital moment, on which we stake all and before which we must not waste anything. "I adjure you, O daughters of Jerusalem, by the gazelles, and the hinds of the field, that ye awaken not, nor stir up love, until it please." We understand this request of the maiden who in the Song of Songs speaks to our sisters and daughters.

The lover interpreted his love, not merely as a fleeting moment, but as a lasting feeling when he called his beloved "my sister, my bride." Does his interpretation become reality? Is she really his? The Song of Songs, speaking of love as perhaps minnesingers might do, makes love of its own accord urge marriage. Marriage in the Song of Songs is not an agreement to protect love. Marriage is the consummation of love. Love does not wish to be "free love"; it seeks finality. "Set me as a seal upon thy heart."²⁰ Love itself creates the wish for something not yet contained in love. From the depths of her overflowing heart the beloved sighs, "O that thou wert as my brother." It is not sufficient that in the twilight of allusions the bridegroom should call his bride, "sister." The name should become reality. It should not only be whispered in the twilight of a shared solitude, but, outside in harsh and brilliant daylight, in the eyes of the world the name of "sister" should be recognized. "When I should find thee without, I would kiss thee; yea, and none would despise me." Brother and sister can exchange kisses in public. The same should be possible for bride and bridegroom. The maiden sobs, "Who could give this to me!"; thus runs the literal translation of the Hebrew *mi yitneni*.²¹

The girl's sobbing exclamation points to something transcending love. Love always concerns two people and does not regard the outside world. And this is for what the beloved longs: Out of her love she desires something that is not contained in love and is more than love—namely, marriage. Marriage is the consummation of love. It becomes necessary to descend from the emotional heaven to the regulated path, and to take the lovers out of their solitude into the community and allow them to share the life of the others as a married couple. "I would lead thee, and bring thee into my mother's house, that thou mightest instruct me."²² What the moment, in spite of all happiness, cannot give, length of years will yield. Therefore it can truly be said, not because of the instability of feeling, but because of the strength of the feeling of which the human heart is capable: Marriage is more than love. It is holy, for love is holy, and it is love which demands marriage.

3. EPILOGUE TO THE SONG OF SONGS. PAUL AND FREUD

Our industrial age is revolution. Revolution, however, can only destroy what belongs to a particular epoch, and what is temporary justifies a revolution. That which bears the stamp of eternity is indestructible. The attackers in this case, would only destroy themselves. "He that sitteth in heaven, laugheth. The Lord hath them in derision."²³ The holiness of marriage must not be touched by the revolutionary tendencies of our age. Eternal forms must not and cannot be improved. "Marriage reform" may only mean an adjustment of the legal status to achieve a more equitable and practical management of the relations within marriage of husband, wife and children. But marriage is indirectly affected by Freud's naturalism. When love is merely a sexual instinct, then the foundations of marriage are built on quicksand. Freud's naturalism is a very primitive affair compared with the advanced psychology of Dostoievski or

Stendhal—to name only two writers. These two, like the great artists of all periods, had a true insight into the human soul. Dante rather than Freud is entitled to speak to us of love.

Freud's merits lie in the medical field. Not all men, however, are ill, and perhaps the majority are healthy, even in our disordered epoch. Healthy people must not be treated as patients. By absolving the struggling mind from any responsibility and decision, by freeing the soul of man from all repressions and thus conjuring up a realm of lawlessness, psychoanalysis is morally destructive.

And yet we must not overlook one thing. Even apart from their therapeutic value, there is a positive element in Freud's theories. There is in the work of Freud, the uprooted Jew who, always a master in revealing the subconscious, does not realize his own unconscious Judaism, a very strong protest against the Pauline idea of sin. In the treatment of his patients, Freud diagnoses Paul's cleavage of man into spirit and flesh as the cardinal symptom of the disease. But Freud did not realize that his "cases" were two thousand years old—as old as Christianity.

Only as a religious Jew would Freud have been entitled to remove through analysis the Pauline idea of sin. But as he was not a religious Jew, and therefore did not see through his Jewish motives, a terrible confusion arose. In his modern exorcism he drove out repressions. But as an uprooted Jew, not knowing any law which he would acknowledge, he simultaneously opened a door for the demon. When human passions are allowed to rage without submission to law they consume themselves. Thus, an entire generation which is addicted to an *idée fixe* — namely, health — becomes ill. When love becomes identified with sexual instincts, man is deprived of all that makes him man.

There is not enough material in the New Testament for us to know what Paul meant when he said, "There was given to me a thorn in the flesh, the messenger of Satan to buffet me." It is con-

ceivable that we have here a typical case for Freud's therapeutics. But Christianity cannot be disposed of like this. Christianity and Judaism are equally ignored when the soul is considered as a biological organism. The human soul is capable of reaching beyond itself into the transcendental sphere. The feelings which show us what is good and true, the feeling of love, and pity, prove that man is more than merely a product of Nature. He is made in the image of God. Of this, however, Freud has nothing to say.

In Chapter XIII of his First Epistle to the Corinthians, Paul is more Jewish than Freud. "Though I speak with the tongues of men and angels, and have no charity, I am become as sounding brass or a tinkling cymbal." Paul here translates into Greek for the Hellenistic man the Hebrew word *rachamin*, compassion, pity. *Rachamin* is connected in meaning with love, for it has the stem *rechem*, which means "womb." Language is always profound, and especially so is Hebrew, the language of revelation!

It is compassion which makes a Jew. We all know it. No Jew, however ignorant of Hebrew, would fail to understand *rachmanuth*, compassion. The Jew is *Baal-rachmanut*, a master of compassion. The womb which protectively surrounds the child is the image of compassion. The world lives through compassion. What have love, as expressed in the Song of Songs, and compassion in common? The development of the word *rachem-rachamin* (womb-compassion) tells us. Rachel for whom Jacob served and Rachel weeping for her children is one person, symbolic of this world which is the creation of God, who created all in His glory. The hallelujah of the bride and that of the mother merge and become the melody of creation.

4. THE WEDDING CEREMONY

The day on which the wedding takes place begins solemnly for both bride and bridegroom. They have to fast until the wedding

hour. If the wedding takes place on a day when fasting is not permitted, they may eat a little—just enough not to go hungry. The bridegroom recites before the wedding the Amidah with the confession of sins. It is a grave hour for bride and bridegroom. Their mind is directed towards the future. They must pray for God's blessing, so that they shall take God's path when living together physically and spiritually, be happy with each other, have their daily bread, beget children, and become old together. Manifold and great are the things for which they have to pray.

There is another reminder of the Day of Atonement in a custom which, although no longer generally adhered to, is very significant. When bride and bridegroom are led to the canopy, the bridegroom wears for the first time the *sargenes* (shroud). Clad in his *sargenes*, he will kneel in prayer on the Day of Atonement, and sit at the table on both nights of Passover to celebrate *Seder* (ritual meal of Freedom). Finally, he will be buried in it. Usually this shroud is a gift of the bride to the bridegroom. It is truly a unique wedding gift. It serves to remind us that in the midst of life we are near death.

Under the canopy the bridegroom is facing east; the bride stands on his right. First, the song which begins with the Hebrew words *mi adir* is sung for the bride and bridegroom. This song is remembered by every Jew all his life, and recalls to him the islands of happiness which by the grace of God we have in our mortal span:

“He, Who is mighty above all things
He, Who is blessed above all things,
He, Who is great above all things,
May He bless the bridegroom and the bride.”

The ceremony which follows consists of two parts. First the so-called blessings of betrothal are sung, then follow the blessings of marriage; these are the seven blessings mentioned above. The Rabbi

delivers a short speech to the betrothed couple. The bridegroom drinks from a glass, which is also offered to the bride. This is repeated after the seven blessings. Then the bridegroom places a ring on the forefinger of the bride with these words in Hebrew: "Behold, thou art consecrated unto me by this ring, according to the law of Moses and Israel." The Rabbi reads the certificate of marriage, the *Ketubah*, which contains the following passage: "I faithfully promise that I will be a true husband unto thee. I will honour and cherish thee; I will work for thee; I will protect and support thee; and will provide all that is necessary for thy due sustenance, even as it beseemeth a Jewish husband to do . . ."

The seven blessings complete the ceremony. After it the bridegroom steps on a wineglass, breaking it into fragments. This, in the midst of the happiness, is to remind us of the destroyed Temple of Jerusalem. All present then congratulate the couple by saying the Hebrew words *mazal tov* ("good luck"). The wedding meal follows, at which it is the duty of the guests to "please the bride and the bridegroom." The well-known controversy between the Talmudic antagonists, Hillel and Shammai, began when they were discussing what "white lies" were permitted. Hillel declared that it was a good thing to please the couple by calling the bride beautiful and charming even if she were neither. The more formal Shammai thought differently. How gladly we accept Hillel's opinion!²⁴

5. THE POSITION OF WOMEN IN JUDAISM

It is the custom even today in Palestine to ask the newly-married husband this question: "*Matza* or *Motze*?" *Matza* is the first word in Hebrew of Prov. xviii. 22: "Whoso findeth a wife findeth a great good, and obtaineth favour of the Lord." *Motze* is the beginning in Hebrew of Eccles. vii. 26: "And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands;

whoso pleaseth God, shall escape from her; but the sinner shall be taken by her."

This acid phrase of Ecclesiastes is characteristic of him. But even in his mouth it is not meant as a general judgment of women, but as an expression of personal experience. When man is removed too far from reality, woman will recall him to it. Thus the complaint of Ecclesiastes contains an acknowledgement of the woman's deeper roots in the earth. That is one explanation. Another is this: whoever seeks woman as an object of lust, and so debases her, deserves no better fate than to find that woman is "more bitter than death." Judaism sings the praise of woman.

It would be just as wrong to deduce a general statement on women from Ecclesiastes' utterance as it would be to regard as typical of Christianity the following remarks of Tertullian: "O woman! You should always be clad in mourning, with a penitent face, dissolving in tears and atoning for the crime of having spoiled humanity." It continues in this vein in a pamphlet which bears the title *Ornament of Women*. The only comfort Tertullian can offer women is that when they rise from their graves they will no longer be women, but will rise as men. This is a Pauline legacy to Christianity. Paul comes to the conclusion that marrying is good, but not marrying is better.²⁵ Nevertheless, Christianity has raised woman from the degraded position she held in pagan antiquity. The pictures of Madonnas which we see in picture galleries today are proof of the new feminine ideal which contrasts with antiquity. Idealism guides and elevates reality and simultaneously rejects and debases it. True motherhood as it is known and revered by every mother's son, not only receives no justification in the image of the "Virgin Mary," but seems almost to be slighted.

Throughout the Middle Ages a class of celibates moulded European destiny. It is surprising to know that up to the present time the greatest men who have influenced European culture have spent

their life without wife and child: Descartes, Kant, Leibniz, Schopenhauer, Nietzsche, the founders of Continental idealism, were unmarried. In their idealism a strong element of Paul's denial of the world survives.

The Reformation revived the Old Testament for Christianity and thus raised the position of woman. Judaism has never seen woman otherwise than as she is presented in the Bible. Eve, Sarah, Rebecca, Rachel, Leah, Miriam and Hannah—are typical women. And as women they are just as noble and great as men can be.

Eve, the first woman whom we meet in the Bible, is intended to be a "help meet" ²⁶ to her husband. As such, Judaism has seen every woman. "It is not good that man should be alone."²⁷ Thus it still remains. Celibacy could never become an ideal in Judaism. More than two thousand Rabbis speak to us in the Talmud. Only one of them was unmarried, Ben Asai—"my soul loved too deeply the study of the Torah." Up to the eighteenth century none of the leading Jews was unmarried. To the unmarried idealist, mankind owes great feats of the intellect and wars. The married man, as leader in politics and education, creates greatness which is also a blessing. "Not the man without the woman, not the woman without the man and neither of them without God's holiness." This Jewish point of view coincides with the great Biblical wisdom which called Eve the "help meet" of man.

In blessing his daughter, the Jewish father, before the blessing, "the Lord bless thee and keep thee . . ." says these words: "God make thee as Sarah, Rebecca, Rachel and Leah." How vital these women are. They are immortal symbols, both with regard to their passive attitude to destiny and the delicate expression of their emotional life. Thus, virgins and wives, they are eternal. Thus they are, in love and motherhood. History does not alter anything in this sphere. How "emancipated" they all appear to us. This is because they are true.

Sarah means "chieftainess, princess," and she is the mother of our people. "Hearken unto her voice,"²⁸ God commands her husband. Miriam and Deborah were chieftainesses in this sense. Since, however, the Jewish woman need not enter the political arena in order to achieve nobility, Jewish women who, like Sarah, appear to us as chieftainesses are countless. They flourish in the home. Since the home is the basis on which all politics are built, it may truthfully be said that "Israel was freed from Egypt owing to the merits of the women."²⁹

Sarah, Rebecca, Rachel and Leah are the "mothers." Women enjoy the greatest honor as mothers. The Jewish people have always loved children and been prolific. The Jewish soul longs for the child: "O Lord God, what wilt thou give me, seeing I go hence childless," Abraham replies as God promises him the treasures of the world.³⁰ "Give me children, or else I die,"³¹ Rachel says to Jacob when many years after their marriage she still has no child of her own. Abraham and Rachel seem to be the personification of the Jewish people and express its deepest longing. Rabbi Dr. Max Eschelbacher writes:³² "All love and veneration is bestowed upon the mother. Her love for her child becomes the symbol and the embodiment of the divine. The prophet renders unparalleled homage to the mother by saying: 'As one whom his mother comforteth, so I will comfort you.'³³ It is through children that woman is given her proper position. Rabbi Chiya, a great scholar of the period of the Mishnah, in spite of an unhappy marriage, was very devoted to his wife and said to his friends who were surprised at this, 'It is enough if they give us children.'

Finally, I wish to remove a misunderstanding which has often confused opinion on the position of women in Judaism. In our morning prayer we say, "Blessed art thou, O Lord God, King of the Universe, who hast not made me a woman." This sounds like an expression of insolent male pride, but only to those who do not

know the true position. In reality, such pride is far removed from our prayer. Rabbi Meier, the creator of this prayer, was married to Beruria, one of the most wonderful women in Jewish history. The daughter of a Jewish scholar, she ranks equal with her husband in sharing his intellectual world. As author of this prayer, he did not intend to slight women. He only thanks God for the greater number of duties which God has imposed on him. For man has to perform religious duties from which the woman is freed. Rabbi Meier is proud of the greater number of duties. He considers the service of God a great delight, and he rejoices that he may take part in it, and pities the woman because she does not discharge these duties. For this reason, he is grateful for being a man and not a woman. For him and Jews like him, the following sentence represents the opinion of women: "The heaven and the earth are witnesses! Man and woman, on each according to his deeds, the spirit of God rests."³⁴

6. THREE TYPES OF WOMEN: THE DAUGHTERS OF THE LAND; THE DAUGHTERS OF MEN; THE DAUGHTERS OF ZION

Our language, influenced by the Bible, has coined the expression, "daughters of Zion." Is this merely a poetic image in the language of the Prophets? It cannot be, but must be given a realistic meaning when compared with two other Biblical phrases. One of them is "daughters of the land." It is Rebecca who cries: "I am weary of my life, because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"³⁵ The other phrase is "daughters of men" and is taken from the sixth chapter of Genesis. There we find mentioned the "sons of the mighty." It is wrong to translate this as "sons of God."

The mighty and the daughters of men mate and produce an

age of giants. By shortening their span of life, God sets a limit to these unrestrained, Heaven-assailing titans. When this is of no avail, divine judgment ordains the Deluge. Chapter VI of Genesis must be seen as an introduction to the story of the great flood: "There were giants in the earth in those days; and also after that, when the sons of the mighty came in unto the daughters of men, and they bore children to them, the same became mighty men which were of old, men of renown."³⁶

The philosopher Schelling considers this Chapter VI of Genesis as a "completely mythological" passage. But this is wrong. Nowhere is the Bible mere mythology. It always bears relation to history, even if in mythological garb. It is not difficult to guess which chapter of human history the Bible envisages. It is particularly easy for us to understand, because we have just left behind such a chapter.

Man revolted against all fetters. His revolt against historical ties became a rebellion against eternal forms. Intoxicated by freedom, man saw himself, not as the creature of God, but as a being like God. A revival was felt in Europe, and emancipated Jewry experienced for the second time, now in Europe as before in the Hellenistic world, the force of the renaissance and also of disintegration. The modern Jews, like their ancestors of the Hellenistic epoch, only wanted to be "men," not Jews, and they contributed their own heroic deeds in all branches of human knowledge. Jewish women also took part in this European renaissance—as authors, politicians, doctors and much else. Only a reactionary can deplore this. We must be proud of those great Jewish women as we are proud of the great Jews of that time. Another question may arise. Were these women happy? If these great feminine representatives of modern Judaism in performing their intellectual work lost their Judaism, they also forfeited their happiness.

Creative intellectual work is a tragic undertaking. Man is better equipped than woman to withstand the tragedy which allows

him to set out as a creator and then, one day, shows him that he undertook more than he could carry out. Men and women break down at this knowledge. But men can still extract some happiness from their tragic defeat. It is different with a woman; she will feel it more keenly the more womanly she is. While a man can reap satisfaction from the glory of his tragedy, the woman merely experiences the loss of happiness. Her true vocation is unfulfilled. Designed to give happiness and thus find happiness herself, her true profession — namely, being “creative” in love and marriage — can not be replaced by any other. Man can “spiritualize” everything. Love and motherhood are spiritual in themselves. When woman is deprived by Fate of love and motherhood she is truly defrauded.

“Daughters of men”—modern Jewesses have revealed this type to us. They have shown what is important for Jewish men and women. They have emerged from the confinement of family life and from the Jewish community, which is only a gathering of families, and have ascended the platform of the creative intellect, which sometimes fails to recognize God above itself. They have achieved greatness, but it is greatness without happiness. The women of this generation who became the “daughters of men” and ceased to be “daughters of Zion” will have to recover their lost Judaism. This is the program for the future. It is not intended to undo the emancipation of woman, but will allow her to find her own laws in genuine emancipation. The greatest happiness of woman is to be wife and mother.

The other phrase, “daughters of the land,” is not easily understood. It is hastily assumed that it is quite clear why Rebecca is anxious about her son Jacob. We all know what Jewish parents—or should we say today grandparents?—want for their children. They want a Jewish marriage, not mixed marriage. Even if the non-Jewish partner should be willing to embrace the Jewish faith, their disappointment is no less severe.

It is to be understood from the definition of the Christian faith that one can be converted to it. However, if one realizes what Judaism is—and our grandparents still had considerable knowledge of it—a conversion to Judaism seems problematical. How difficult is it for us to be Jews who have been born Jews. When a young Jew marries a non-Jewish girl who has the best intentions of living sincerely in her husband's community, we must ask what the outcome will be.

A young Jew said: "I want a wife who is accustomed to laying the clean table cloth on Friday evening, not on Sunday." He had in mind a Jewish girl and did not even consider marrying out of the Faith.

We know that Boaz married Ruth, and she, who was not Jewish, became Jewish. She was David's ancestress. From David's tribe so we are told, the Messiah will come. Thus the Bible honors a proselyte. These are Ruth's words: "For whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried."³⁷

The Jews have at all times welcomed strangers who came to "shelter under the wings of Israel." There have been periods in Jewish history when proselytes of either sex were accepted by the Jewish people and when they themselves desired this influx. We know of other times, however, during which this was thought to weaken the Jewish spirit. From such periods date utterances—which must not be taken as dogmas—of some rabbis who warn the Jews of the influx of proselytes.

One must not misunderstand the severity of Ezra in the Bible when he demands the dissolution of mixed marriages of which there were great numbers in his time. He was not against the alien women because of their different race, but because of the different faith to which they adhered. In contrast to Ezra, Malachi emphasizes:

"Have we not all one father? Hath not one God created us?"³⁸ Malachi is opposed to the dissolution of marriage under any circumstances: "The Lord hath been witness between thee and the wife of thy youth."³⁹

Rebecca's rejection of the "daughters of the land" for her son cannot be explained in terms of modern Jewish nationalism. When modern nationalist Jews reproach others of assimilation, they very often merely touch the surface of the matter. In order to understand Rebecca and the Jewish parents of all times, we have to know the human soul better and grasp more profoundly the complexities of the human mind. Jewish parents always want Jewish sons-in-law and Jewish daughters-in-law.

When we speak of the "daughters of the land" and the "daughters of Zion" we must keep in mind the contrast between land and Zion. Zion is not a country. The country with which Zion is connected is Palestine. The name of Palestine, derived from the word "Philistine," reminds us that "our" country was never entirely the "land of Israel." But what is entirely ours? It is Zion. Zion means more than a country. It is a sacred history.

What we have here applies not only to the Jewish people but also to every Christian nation. When a people ceases to be conscious of the ideas which have moulded it, it becomes an inert mass and no longer exerts its influence upon the country which it inhabits. On the contrary, the country then moulds the man. It is as if at the decay of a civilization the encroaching jungle blots out the human settlement.

This decay is gradual. Civilization and culture, created by philosophers and prophets long ago, merely become form and style. The word, once inspired by prophetic strength, now becomes a slogan. Men become petty products of their time and their environment. They are no longer personalities, but—to use another Biblical expression—"people of the land," *am ha'arets*. Only their environ-

ment and no remembrance of Sinai is visible in their eyes. "The daughters of the land"—they gossip prettily according to the fashion of the time, their dresses are in harmony with the style of their time. They are flowers, only warmed by the sun of their own days. They are the "daughters of the land," not the "daughters of Zion."

But we are concerned here with matters of the mind and not with blood and race. The "daughters of Zion" can also degenerate into "daughters of the land" when the spirit is weakened.

We must not romantically regard as strong, healthy and untainted those daughters of the land whom Rebecca rejects. The myth of primitive man which today confuses the opinion of many does not occur in the Bible. The Bible only knows this alternative: faithfulness to the past—or decay. We are always concerned with actual history. The petty bourgeois of the suburbs of London is the product of the Industrial Revolution. The peasant who ploughs a field somewhere in Europe has a destiny which is linked up with the legacy of Luther and Napoleon. We are always "heirs," either faithful or unfaithful; or, we are heirs who know as little of their past as the lilies in the field know of God who makes them grow and blossom. But man cannot have the innocence of the lilies in the field.

Poets have compared the beauty of women and girls with the beauty of flowers. In this comparison beauty is regarded as merely aesthetic. But it is impossible that the field of aesthetics should cover all the charm and beauty of woman. There must be something else which lights up the human face and inspires our love and veneration. A human face does not only portray its own life history. The spiritual struggles and the spiritual victories of preceding generations are mirrored in the face of the child. A girl can be more than merely pretty as a flower. A girl can realize in her being and actions the moral and spiritual inheritance, dating back to past generations, of her family and her community. Where the expression "daughters of Zion" means more than a poetic expression of our love for the

daughters of our people, it means this: the Judaism of prophets and martyrs, of rabbis and scholars is also the Judaism of these women and girls. They live according to this Judaism and when we look into their eyes and at their foreheads we realize that they are the daughters of Zion.

OUT OF THE PAST

MARRIAGE WITH A HISTORY

STANLEY R. BRAV

No understanding of the modern Jewish family might pretend to a degree of adequacy without at least an outlined background of the history of the family through the almost four recorded millennia of Jewish life. Jewish literary productivity has been so prolific as to provide a score of scholars life-time labors in assembling data accumulated through the ages in the field of The Family alone. It is only within our province to adduce certain pertinent and relevant observations concerning the family institution in Jewish history that have been made by students qualified to judge the original source materials of the various periods.

Convenience suggests that the history of the Jewish family be sketched in four major periods, each having necessarily rough and sometimes arbitrary limits. The Biblical Period extends from the earliest recorded myths and history until, perhaps, the second century, B.C.E. The Talmudic Period actually reached back to the fourth century, B.C.E., overlapping some of the later Biblical writings, but chiefly represents Jewish life in its varied aspects during the first five centuries of the present era. For our purposes, we shall consider the Medieval Period as extending from the sixth through the 18th centuries, while the 19th and 20th centuries will be spoken of as the Modern Period.

To be noted especially are certain aspects of the foundation, the structure, the organization and the function of the Jewish family during the various periods, as well as specific religious, economic and social aspects.

A. THE BIBLICAL FAMILY

Biblical students as well as those learned in general history acknowledge the dangers involved in generalizing for a period exceeding a thousand years. This, more than anything else, must account for the allegation of Folsom that "the Hebrew family was frankly polygynous, as were other Asiatic cultures in contrast to European."¹ A student of the social aspects of Biblical life had previously pointed out in no uncertain terms that although "there was nothing reprehensible in plurality of wives . . . there is scarcely any doubt that monogamy was the rule."² The poverty of the people as a whole augured the latter situation. The difficulties that arose in the wealthier households where there were two mistresses, outstanding figures such as Noah, Abraham and Isaac having only one, and many proverbs and laws would all indicate the prevalence of monogamy, despite seemingly notable exceptions.

The "Woman of Valor" at the end of the Book of Proverbs illustrates the full program of the Biblical woman's life. She had charge of the preparation and distribution of food in the household. She directed the household arts and was chief steward. She was the business manager, but so far as field work was concerned, she confined her activities to garden and vineyard, and apparently left the plowing and threshing and gleaning to the men. She directed the labor of the female slaves and had in her charge the distribution of charity, an essential part of the duties of an honorable family. Undoubtedly a great deal was expected of her, but her freedom seems to have far exceeded that of women in other ancient cultures. The

Book of Proverbs, itself, shows that her family treated her with deference. "There is no instance in the Bible of brutal treatment of a wife by a husband, and women appear as prophetesses, as queens, as poets, as wise persons whose counsels would prevail in war."³

A number of modern scholars have even identified traces, in the earlier records, of a pre-historic matronymic family type.⁴ But all of this is far from indicating any equality between man and woman in Bible times. The family type was definitely patronymic, with a decided male dominance.⁵ The inferiority of the wife was distinct. "Her adultery was punishable with death. Her husband was her master, *ba'al*; she addressed him as 'My Lord.' There is no evidence that she had control of any property, except as her husband's agent. She might be divorced at will by a simple 'bill of divorcement.' To be sure, there were certain restrictions upon divorce, but not many, and she could not under any circumstances divorce her husband."⁶

There is no evidence of any worth that there ever existed a state of promiscuity between the sexes in Hebrew history. Chastity of women was at all times carefully guarded. Even the early practice of having religious devotees at shrines was summarily condemned. Circumcision seems to have been a rite at first connected with marriage, only later put at birth as a token of tribal relationship and religious acceptability to the national deity.⁷

The normal and usual form of marriage in Hebrew society was by purchase. It was a patronymic process wherein the wife was taken into the family group of the husband, who set up independently of his father when he became full grown, in common practice. The bride's father provided a dowry, and he and her brothers continued to keep vigilance over her welfare. Marriage seemed to involve little or no rite or ceremony, was usually arranged for by the elders of the contracting couple, but the bride's consent was sought as in the familiar case of Rebecca. A feast, sometimes lasting many days,

marked the wedding proper, part of which must have been the chanting of love lyrics such as those remaining in the Song of Songs. In Israel, the husband had merely the administration of the dowry, which, at the dissolution of the marriage by death or divorce, went back to its source.

In addition to the marriage portion or dowry, there was a marriage price which the groom's family was obliged to pay—usually to the father of the girl—called the *mohar*. It was also possible to earn a wife by services, as Jacob served seven years each for Leah and Rachel.

Intermarriage with peoples other than Hebrew was a common practice at all periods. There was a growing opposition to such unions after the settlement in Canaan, when non-Hebrew wives worshipped gods other than the national deity. This was climaxed in the days of Ezra and Nehemiah, though certain writers, such as the author of the Book of Ruth, took pains to show the validity of exogamy. Endogamous marriages, however, were the growing tendency through the centuries.

Children were well cared for in the Hebrew household. They frequently had nurses. Filial devotion was the foundation virtue of the home, shared equally for father and mother—as instructed in the Fifth Commandment. Undutiful conduct was more than a moral offense. It was a capital crime. On the other hand, all children were considered precious and it was the duty of parents to have as many offspring as possible. While there were no formal schools in Bible times, teaching of children was a parental obligation, largely in religious and ethical matters. It would seem, too, that those parents who were learned in reading and writing communicated these arts to their children. Isaiah in 680 B.C.E. assumes that reading and writing were common in the city of Jerusalem, but certainly the larger part of instruction was memoriter. Crafts and technical skills were also transmitted from elders to children.

In inheritance of property, primogeniture seems to have been the rule, in the earlier days the first-born receiving practically all, while later several sons might divide the estate, the eldest receiving a double portion. It has been well pointed out that this system did not involve an absolute grant of power rights, through which fact alone the system seemed to tend toward a more humane method of settling inheritance. "In the long series of biblical heroes, Abel, Isaac and Jacob, Moses, David and Solomon were all younger members of their respective families who became qualified for membership in defiance of natural succession."⁸ Furthermore, a widow, daughter or even a slave might inherit property.

As already noticed, divorce was possible for the husband, and though the woman had certain protection the process was simply a matter of record.⁹ Widows and orphans became the wards of the people as a whole, and a man's character was tested by his conduct toward these helpless members of the community. Human sacrifice was already taboo in Bible days. It might be noted, in passing, that the Biblical family included with the husband, wife and children, slaves and "strangers within the gates" who were to be treated with all respect due to human beings, and who came within all laws that appertained to the basic family itself.

Evidence would point to the fact that the family was the unit of ancient society, more than the individual. The family was the *ba'al* and his *bayit*, the master and his household, and unlike modern society, marriage was so far from being the foundation of the family that it seemed to be only an incident in one's life, though a "highly important incident."¹⁰ The form of the wedding custom was probably the ceremonious bringing home of the bride, all arrangements having been entered into by the fathers of the couple, or more technically, the heads of the households—who might not happen to be fathers or even males. Survivals of matriarchal forms, as in *beena* marriages (woman and her children remain in her

mother's tribe), are not entirely lacking. The levirate marriage, however, is not such an indication, nor was it devised in order to protect the widow. An unmarried brother of the deceased was obliged to marry the deceased's barren wife primarily to prolong the family in the male line.¹¹

The function of the family, then, in ancient Israel, was to propagate the species, to satisfy human needs, to perpetuate religious life—in short, to serve as the fundamental unit of the social order. In its most primitive form, the family determined right and wrong, made laws, administered justice and maintained divine worship, and these characteristics tended to adhere for a long period. The father's authority over the child was almost absolute, and was but rarely abused. Strong family solidarity was a matter of course. Ancient Jewish literature is replete with illustrations of beautiful intra-relations within the family organization.

B. IN TALMUDIC TIMES

In the first centuries of the Christian era, "marriage was regarded not only as the normal state, but as a divine ordinance."¹² Celibacy was uncommon and was definitely disapproved. A man had to be able to support a wife before taking one, but early marriages were favored for sound moral and social reasons. The institution of marriage had for its object the begetting of children, the motive expressed in the Law. For girls there were no independent careers to compete with motherhood, and to remain unmarried or to have no offspring was a "bitter misfortune."

Stress was laid upon parity of rank in a society which set great store by family and station; but it was not considered wise to take a wife of superior rank—rather to go down in the scale in the choice. The catalogue of prohibited degrees of kinship, based on

Leviticus 18, 6-18 was somewhat extended, for the most part to increase the restriction.

Marriages were usually arranged by the parents of the parties. Betrothal was a formal act by which the woman became legally the man's wife. (Unfaithfulness on her part was adultery and punishable as such. If the relationship was dissolved a bill of divorce was required.) Some time elapsed after the bridegroom claimed the fulfillment of the agreement—which might have been made while both or either contracting parties were minors—before the bride was taken to her husband's house and the marriage consummated. Twelve months is stated as the normal interval in the case of a maiden, much less in the case of a widow. The term used for betrothal, *kiddushin*, (sanctification), has religious associations. It was an act by which the woman was consecrated to her husband, "set apart for him exclusively."

Polygamy was legitimate but "it was evidently not common among Palestinian Jews . . . The great mass of people, indeed, lived in circumstances which precluded polygamy. The rabbinical institution of the marriage contract and settlement operated not only as a check upon the freedom of divorce but upon plural marriages."¹³ In fact, the single standard of morals already evident in the Bible, is even more in evidence in Talmudic literature.¹⁴ For seduction and rape the Talmud imposed three and four-fold penalties. The bitter-water ordeal in the fifth chapter of the Book of Numbers is said to affect the man as well as the woman. It was regarded as necessary for a man as for a woman to prevent or remove temptation, even to the point of not conversing with women, being alone with them or walking behind them in the street. This idea was elaborated in many Talmudic passages.

Divorce was disapproved by many authorities and various restraints were put upon it, and yet it was legitimate on certain grounds such as suspected unchastity, proved adultery and barren-

ness after ten years of marriage, though the grounds need not have been too specific, so liberal was the general interpretation of the law. A woman could not divorce her husband, but she could sue for divorce in the courts, which might require the husband to give her a bill of divorce, a *get*, for such causes as impotence, denial of conjugal rights, unreasonable restriction of her freedom of movement (as for example, keeping her from going to funerals or to wedding parties), loathsome ailments, or unsavory occupations like tanning. Yet, for all its permissibility, divorce seems to have been quite infrequent.

"The legal status of woman under Jewish law compares to its advantage with that of contemporary civilizations, and represents a development of the Biblical legislation consistently favorable to woman."¹⁵ Her place, of course, was in the home, that of her father till she was married, then that of her husband as wife, mother and housekeeper. But the husband was bound by the marriage contract to work for his wife's support, and provide for her food, clothing and other needs. Her duties included grinding meal, baking, washing clothes, cooking, nursing her child, working in wool and keeping the house in order. She, on the other hand, was constantly protected by the law that her husband might have only the income and never the principal of his wife's dowry, which in the event of her divorce went with her.

The very freedom of the divorce law allows it to be said that "the ancient Jewish conception permitted married life to rest more completely upon spontaneous affection than is the case in our modern systems. Love rather than law was depended upon to secure the permanence of the marriage relation."¹⁶ The suitability of the mates was stressed and the husband was instructed to deport himself in such a manner as to win and hold his wife's respect.

Children also entered into the circle of affection. Fecundity was considered a great blessing and although contraception was

known, it was to be used only when the life of the mother or the health of other infants, or of an infant yet to be born, were at stake. Corporal punishment for children was contemplated in none but scholastic connections, and the Biblical death penalty for the recalcitrant son was virtually abrogated. The father was expected to support his children during their early years. He had to circumcise his son, teach him the Law and commandments as well as a trade, get him a wife, and, it is also reported, teach him to swim. "Study combined with a secular occupation is a fine thing, for the double labor makes sin to be forgotten. All study of the Law with which no work goes, will in the end come to naught and bring sin in its train." ¹⁷

Girls were brought up in domestic occupations and thus prepared to assume the like duties and responsibilities in homes of their own. Occasionally we find some who were learned scholastically, but this was rare, for they and all the women folk were exempt from most of the religious obligations incumbent upon men, though they had certain duties of their own, particularly in their own houses. George Foot Moore concludes his treatment of the subject by saying, "the social and religious position of woman in Judaism . . . is itself a moral achievement, and fundamental in the morals of the Jewish family." ¹⁸

The Biblical ideal of filial piety is only magnified in this later period. Both honor and reverence are due mother and father. The Talmud is replete with examples of extraordinary devotion toward parents, children submitting cheerfully not only to inconvenience and financial loss but even to personal indignities rather than be guilty of disrespect. Dr. Cronbach even finds that the Talmud was "on the verge of the perception" that parental conduct must be such as to inspire this affection and honor and reverence. ¹⁹

Already, then, marriages had become sanctified, so to speak,

as if "made in heaven" literally.²⁰ Marriage laws had become more specific. Two distinct stages in the marriage ceremony had begun to appear: 1, its initiation or the betrothal—*erusin*, and 2, its completion or the wedding proper—*nissuin*. These were customarily preceded by a formal engagement—*shidduchin*—when a contract was drawn up in which the parties promised to be married at an appointed time. The betrothal was a ceremony akin to modern weddings, while the consummation of the marriage itself came some time after the betrothal and involved the taking home of the bride and the isolation of the bridal pair in the bridal chamber.²¹ A new feature that entered into the marriage ceremony was the drawing up of a marriage contract—*ketubah*—which had been unknown in Biblical times.²² This legal document handed to the bride at the marriage ceremony guaranteed her protection in the event of the husband's demise or on her being divorced. In fact, this contract was one of the agencies instituted for the purpose of making divorce more difficult, and thus only a last resort.

The position of the woman had improved through the centuries. In fact, "as late as the fourth century C.E. the Jews were charged with pampering their wives and that by St. Jerome, a Roman and a Christian!"²³ Affection more and more became the cement of home bonds, care and education of children were intensified, and devotion to parents set at a higher premium.

Summarizing this and the previous period, one authority writes, "The Hebrew family, then, was a school of great moral and social value. Representing, as it did, a strongly knit organization, with well-defined social, religious, economic and educational functions, the Jewish household affords a contrast little less than startling to our modern individualistic homes, which have long relegated many of these duties to such social agencies as the school, the church and various clubs and organizations for children."²⁴

C. THROUGH THE LONG MIDDLE AGES

Monogamy, which for fully fifteen hundred years had been the almost unfailing Jewish practice, became a legal mandate for Judaism in the Western world around the year 1000 of the Christian era.²⁵ Abraham ibn Ezra, Hebrew poet and wit of the twelfth century, commented, "One wife was enough for any man."²⁶ Bigamy was prohibited on pain of excommunication, and forcible divorce of a wife was forbidden.

Divorces—on those grounds established in Talmudic days—were not rare. Marriages were frequently contracted at so early an age that divorce often occurred before the marriage was really consummated. "Divorced girls easily remarried, for divorce carried no stigma with it. Divorces among adults who had lived long together were quite exceptional in Jewish life. When such occurred, the treatment of the divorced wife by her former husband was tender and considerate in the extreme."

The frequency of child-marriages in the Middle Ages, with the bridegroom sometimes not over ten and the bride still younger, is explained as resulting from three reasons: first, the mystic anticipation of the longed-for redeemer, to hurry the coming of whom, mothers and fathers eagerly joined their children in wedlock, each time dreaming that the child of their own offspring would be the anticipated Messiah; secondly, persecutions were so constant that if a man felt able to give his daughter a dowry one year, he feared that the next or a few years later he might be unable to do so, and she might remain unmarried; thirdly, after the Crusades there was a definite scarcity of eligible men. The standard Jewish law code, the *Shulchan Aruch*, first printed in 1564, laid down the rule, "It is the duty of every Jewish man to marry a wife in his eighteenth year, but he who anticipates and marries earlier is following the more laudable course; but no one should marry before

he is thirteen."²⁷ Certainly the motive here was a moral one, the promotion of chastity.

Arrangements were in almost all cases left to the parents, though cases of marriage resulting from romantic love are not unknown. Usually, a "peripatetic go-between," a professional match-maker or *shadchan*, would bring the desirability of a particular couple's mating to the attention of their parents, or would be employed by a parent to seek out a match. These professionals were sometimes supplanted by rabbis in their tasks. Fathers were much more anxious to obtain learned and respectable rather than wealthy sons-in-law. Sometimes, however, young Jews and Jewesses journeyed to the great commercial fairs where, we are told "hundreds of matches were made up, sometimes thousands."

Naturally, child-marriages were not without serious consequences, as the prevalence of divorce indicates. It is clear that a boy in his teens would be unable to set up a house of his own. Of necessity, the youthful husband often resided in the home of his bride's father or was maintained by the latter for a period more or less definitely fixed beforehand. This was likely to encourage the habit of dependence. It further encouraged the growth of marriage by proxy, though this was common to all medieval Europe.

But whether intermediaries were employed or not, the first stage in the arrangement of a Jewish marriage lay in the *shidduchin* or conference to discuss the particulars of the engagement. Where formerly this preliminary did not constitute a legal bond and the match might be broken off by either party at will, medieval custom adopted a legal contract known as *tenna'im* binding the couple to marry at some fixed or unfixed date, and defining a monetary penalty to be paid by the party desirous of abandoning the match. This business transaction was accompanied by a banquet furnished by the bridegroom. As the importance of the engagement grew, the length of it was extended.

Concomitantly, another significant change took place. The betrothal, *erusin*, and actual marriage, *nissuin*, were effected on the same day and were ultimately merged into one wedding ceremony, beautifully called *beracha*, or, "blessing." This ceremony had by now become fairly well defined. Friday was a favorite day for weddings and they usually took place directly after the customary morning worship service. There were processions for the bridegroom and for the bride, accompanied by music and wedding hymns. The bride might wear a white shroud over her other attire, a veil over her face, and a robe of fur trimmed in fur. The bridegroom, rabbi and relatives all dressed in their finest Sabbath garments. The rabbi received the bride at the synagogue door and placed her at the right of her future husband. They stood under a *chuppa*, a canopy symbolic of the bridal chamber, or sometimes a prayer-shawl or the bride's veil was thrown over the heads of the bridal pair to effect this symbol. The bridegroom, with proper formula—"Behold thou art consecrated unto me by this ring, according to the Law of Moses and of Israel"—placed the wedding ring on the forefinger of the bride's right hand. The *ketubah* was usually read aloud, and then the wedding benedictions pronounced, after which the bridal pair sipped wine from the same glass. Thereupon, the bridegroom took the glass and dashed it to bits, which completed the ceremony, though feasting and celebration usually continued for seven days.

"Heine has familiarized the modern world with an imposing feature of Jewish home life in the Middle Ages. The Jewish home was a haven of rest from the storms that raged round the very gates of the ghettos, nay, a fairy palace in which the bespattered objects of the mob's derision threw off their garb of shame and resumed the royal attire of freemen. The home was the place where the Jew was at his best. In the market-place he was perhaps

hard and sometimes ignoble; in the world he helped his judges to misunderstand him; in the home he was himself."²⁸

Parent-children relationship remained on the high level of the past, but it was based upon a love that seemed to be a genre of its own. There was little demonstrativeness of affection, but care and attention on the one hand, and devotion and honor on the other, were seldom missing. In a way, child life was not easy. Discipline was severe and corporal punishment habitual. Behavior at the table, in synagogue and in the presence of elders generally was strictly regulated. Play was frequent but not regular. Education for boys was almost universal, usually beginning at the age of five and continuing until thirteen, at least, with often ten or more hours a day spent in the classroom. Girls received their principal training at home, but occasionally were noted for their learning.

An infinitude of devices heightened the love and attachment of the child for his home and his religion. He was important as an active participant in the Passover observances, and at other festivals such as Tabernacles. On the Sabbath he received his special parental blessing. On his thirteenth birthday he delivered a sermon at the family table. Both solemn table hymns and merry songs accompanied the evening dinner on Friday night, Sabbath eve. The great Hebrew poets of the Middle Ages — Yehuda Halevi, Abraham ibn Ezra and others even up to the 18th century Moses Chayyim Luzzatto — composed table songs, love odes and wedding hymns that colored the home life with brightness and cheer. Furthermore, the Bible and the Prayerbook were regularly studied in family conclave, and family parties of a merry nature marked the finish of particular readings. The child kissed a Hebrew book when he opened or closed it, or if it accidentally fell.

In addition to Passover and Tabernacles, Pentecost, Hanukkah and Purim were all home feasts, and each family had solemn observances — mournful anniversaries — of its own. Poor travelers

were frequently house-guests, adding spice to the routine life. The houses themselves, ugly as their exteriors often were, were universally spotlessly clean, and in many instances their interiors were beautifully appointed. Furthermore, great care was given to the delights of the table, special dishes prepared for special festivals and the sabbaths, and goblets, platters and silverware to fit the occasion.

There was equal fastidiousness with regard to the spiritual accompaniments of eating. Besides the table hymns already described, blessings before and grace after meals were often interspersed with special home prayers whenever the occasion permitted.

Israel Abrahams makes a point of emphasizing that "the Jew was beyond everything considerate to all with whom he had intimate relations."²⁹ This was inculcated in the child from his earliest years. "Envy, jealousy, anger, violence, the use of oaths, were tabooed by the Jewish domestic code." Woman was regarded as at once man's inferior and superior. She initiated the Sabbath by kindling the Sabbath lamp and reciting the blessing over it. In her honor, her husband sang each Friday evening the eulogy of the virtuous woman from the Book of Proverbs. She was excused from more rigid religious practices but joined in all home prayers. Her opinions were often deferred to, and the well-known Talmudic counsel was frequently followed: "Husbands must honor their wives more than themselves."³⁰ Sometimes the entire responsibility for the family fell upon their shoulders, and doubtless many medieval Jewish women rose magnificently to such occasions. In the 17th century "Memoirs of Glückel of Hameln"³¹ we find this great woman, after her husband's death in 1689, bringing up her eight children and carrying on her husband's business. She traveled to the large commercial fairs, and spent most of her day in the place of business. Yet, "her influence over her children was extraordinarily

complete, her piety no less than her capacity winning their love and veneration."³²

Domesticity in Jewish men, long a noted characteristic, dates from this period. Their knowledge of the minutiae of the home ritual give them a personal role in the kitchen and the marketplace. The wife had a home-loving lord, who perhaps derived some of his devotion to his family from his intimate participation in all the pleasures and anxieties of home management. Considering that the home was the scene of some of the most touching and inspiring religious rites, that the sanctity of the home was an affectionate tradition linking the Jew to his past, that amidst the degradation heaped upon him throughout the Middle Ages he was emancipated at least in one spot on earth, that he learned from his domestic peace to look with pitiful rather than vindictive eyes on his persecutors—it becomes obvious what a powerful influence the home wielded in forming and refining Jewish character. Jewish domestic morals in the Middle Ages were beyond reproach.

D. THE NINETEENTH AND TWENTIETH CENTURIES

The Emancipation of the Jew from the restrictions of ghetto life—usually dated as beginning with the French Revolution—effected radical changes in hundreds of thousands of Jewish homes. Nonetheless, in literally millions of Jewish homes, Emancipation has left untouched the essential pattern of the medieval family. Particularly in those households where Orthodox Judaism is practiced and observed—both in Europe and in cosmopolitan American centers—almost the entire rubric we have drawn of Jewish home life in the Middle Ages may be observed even today.

In those homes where the liberties of Emancipation have infiltrated there exists a wide variety of family patterns, conditioned

by the range of defection from Orthodox tradition. This heterogeneity makes a composite picture of the Jewish family in modern times difficult to draw. It should be noted, however, that our discussion will be well-nigh limited to changes that have been wrought in Jewish families which have been decidedly affected by Emancipation.

It was possible for a historian, viewing the whole of the present-day Jewish scene, to say, only a few years ago, "The family possesses more than ordinary importance in Jewish life, for it is the bond of cohesion which has safeguarded the purity of the race and the continuity of religious tradition. It is the stronghold of Jewish sentiment, in which Jewish life unfolds itself in its most typical forms and intimate phases."³³ This is certainly true of those families in which concern for religious tradition exists, even in most unorthodox expression. These constitute a considerable proportion of the modern "emancipated" Jewish homes.

Early marriage and large families were frequent down to the middle of the nineteenth century in Eastern European Jewry.³⁴ However, out of practical, economic considerations this tendency of medieval Jewry has been, under Emancipation, exactly reversed. So far as fecundity is concerned, "Almost everywhere in western Europe natality gradually falls behind mortality,"³⁵ indicating a definite tendency in Jewish population figures. The latter are increasing at a rate decidedly lower than the population increases of other groups for which there are records. Forty percent of all Jewish marriages in a recent survey of a European capital "have been altogether childless, while the remaining couples frequently practiced a one-child system . . . Quite apart from conscious birth control, the average marrying age of Jews has been so greatly advanced, under economic pressure, that traditional fecundity has sharply diminished."³⁶ At the same time, the slow upward trend of mixed marriages must be noted, for they are seldom prolific

and only an estimated twenty percent of the offspring of such unions remain within the Jewish fold.³⁷

Marriage arrangement by parents has become the rare exception. The mixed society of young Jewish men and women is encouraged and courtship is carried on in accordance with prevailing Western custom. The professional intermediary exists only in modern ghettos. Engagements of varying lengths are entered into with the gift of a ring and a public announcement. The wedding itself seldom takes place in the synagogue, but is frequently conducted in the bride's home. Marriage by civil authority is not unknown and is recognized as valid by the Jewish group. Liberal—as well as Orthodox—religious opinion is firmly opposed to mixed marriages. Rabbis usually decline to perform the ceremony “unless the person whom a Jew or Jewess is to marry adopts in some form the Jewish religion.” Yet it is declared that “for those who think that the Jewish home needs no religious consecration, the State law provides that they may apply to the civil magistrate to perform the marriage and have the sanction of the State for their union.”³⁸ Drachsler's statistics of New York City “where the Jewish population was highly concentrated, showed the ratio of intermarriage of Jews between 1908 and 1912 to be 1.17%, among the lowest of the intermarrying groups. The rate varied widely, however, with the country of origin, and Jews of the second generation were found to have intermarried seven times more frequently than those of the first generation.”³⁹

By the end of the seventeenth century, with the Crusades, disease and massacres having taken their toll, Jewish population estimates are between one and two millions throughout the world. In 1939, they exceeded sixteen million. While the practice of birth-control is common even in Orthodox circles and late marriage is more evident, “we may still conservatively assume that world Jewry grows by some 120,000 persons a year.”⁴⁰ Whatever reduc-

tions in Jewish fecundity may appear to be present in the tendency toward one and two children families seem to have social and economic rather than strictly biological causes.⁴¹ Furthermore, the evident unwholesomeness of the single-child situation, the relaxation of the tendencies of the liberalistic age with its emphases upon individual comfort, pleasure and the avoidance of pain, and other similar factors all figure in a new awareness of the importance of propagation. This is likewise a recognized element in ethnic self-preservation and cultural rejuvenation, working more unconsciously than consciously. It is interesting to note in passing, that anti-Jewish persecutions—such as those under the Third Reich in Germany—reinforce directly the ties that link the individual to family life. Thus, “a considerably larger number of young German Jews entered the state of matrimony in 1933-34, than in the preceding years, the great economic uncertainties notwithstanding.”⁴² Later, among survivors of the Nazi butchery of six million Jews, marriage and birth rates increased conspicuously.

Some current fiction and drama would give the impression that the traditional beauty of Jewish home life has, under the impact of very modern influences, become converted into the crudest kind of ugly libertinism.⁴³ Yet these stories would appear to be merely the occasional aberrations from the typical situation.⁴⁴ “The moral consciousness of ancient Israel has been transmitted unimpaired to modern Jewry, rendered more sensitive, if anything, by the experience of centuries of wrongs at the hands of the nations. It finds its simplest and readiest expression in the family circle, in the relations between husband and wife, between parents and children. The moral purity of the home has been a characteristic of Jewish life from time immemorial; marital infidelity is comparatively unknown in Eastern Europe, and is much less frequent among Jews than among non-Jews in the Western world. Similarly, the harmony of filial relations and the support of aged parents by

children obtain in much greater degree in Jewish than in non-Jewish families . . . And the lessened respect shown by the children of immigrants in America for their foreign-born parents is the result of the modern education that is suddenly thrust upon them and which induces a feeling of contempt—as heartless as it is unjustifiable—for the uncouth ways and speech of their elders. But despite these blemishes, the morality of the Jewish family, in the West as well as in the East, compares very favorably in regard to chastity, sobriety, and general temperance with the ethical standard of its environment.”⁴⁵ Certainly, the “clash of old and new world family mores that takes place in the immigrant home”⁴⁶ is not a distinctly Jewish phenomenon.

The Jewish attitude toward divorce remains more lenient, along with the general liberal trend of Western peoples. While the Orthodox still require a religious decree along with any civil decree that may be granted, and are rigid in the strictness with which such are given, liberal groups have declared that divorce is purely a legal action belonging to the jurisdiction of the state.⁴⁷ “A study made in Germany showed that the fewest divorces were in marriages between Jews—almost none at all among strictly Orthodox Jews—and that the largest number (for religious people) occurred when one partner was a Jew and the other either Protestant or Catholic, though the divorce rate was also high in marriages between a Protestant man and a Catholic woman.”⁴⁸ It is almost impossible to secure statistics for the American scene, since the courts keep no records of religious affiliation. The few figures that are available, however, indicate the rates of Jewish divorce to be markedly less than that of the general population.⁴⁹

A general laxity in religious observances in the home became noticeable among so-called emancipated Jews after a century of freedom from ghetto restrictions. The tendency in the middle of the 20th century was toward a decided reintroduction of the

essential parts of these observances. Sabbath eve at the family board, the Passover meal, kindling of the Hanukkah lights, circumcision and confirmation celebrations, wedding and funeral rites as well as birth, marriage and death anniversaries are integral parts of contemporary Jewish home life in America. Parental solicitude is frequently so exaggerated that "spoiled" Jewish children are not uncommon, and frequent is the case of extreme personal sacrifice on the part of parents to afford their children the most extensive education possible. At the same time, the attachment of children to home and parent is evident on every hand. The existence of genuine affection is the cement of all intra-family ties and would seem to be heightened as compared with earlier ages, now that the love of husband and wife develops from premarital attraction.

"MIND" AND OCCUPATION

LOUIS WIRTH

To the modern psychologist, mind is not so much the cause as it is the result of activity. If we would know the mentality of a people, we must get acquainted with their activities and experiences. Isolation has exercised the most significant influence upon the Jew as a physical and social type. In the following pages we shall undertake to show the effect which the social life of the ghetto produced upon the mind of the Jew. The most striking index of the mentality of a community is perhaps to be found in the degree to which the division of labor has been carried, and the number of distinct occupational groupings that the community supports.

If there is a "Jewish mentality" it ought, therefore, to become apparent through an examination of the occupational aspects of Jewish life, and the place of the Jews in the division of labor of medieval society.

All that we know of Jewish life in the diaspora points to the conclusion that only an insignificant number of Jews devoted themselves to agriculture even in those lands where no difficulties were in their path. Perhaps Poland in the sixteenth century is the best instance. There they appear to have taken up farming. But

even in Poland they showed a preference for city life. For every 500 Christian merchants in the Polish towns of the period, there were to be found 3,200 Jewish merchants.

Yes, they became town-dwellers — whether voluntarily or by stress of circumstances is of no consequence — and town-dwellers they have remained . . .

Now the modern city is nothing else but a great desert, as far removed from the warm earth as the desert is, and like it forcing its inhabitants to become nomads. The old nomadic instincts have thus through the centuries been called forth in the Jew by the process of adapting himself to his environment, while the principle of selection has only tended to strengthen those instincts. It is clear that in the constant changes to which the Jews have been subjected, not those among them that had an inclination to the comfortable, settled life of the farmer were the ones likely to survive, but rather those in whom the nomadic instincts were strong.¹ Whether one agrees with Sombart's explanation or not is unimportant; the fact to which he refers, that the Jews became a dominantly city people, is indisputable. Sombart goes on to show how the Jew, by nature and by experience, was eminently fitted to find a place in, and to give great impetus to, the whole capitalistic movement that has transformed the world in the past few centuries into a highly complex interdependent unit. He says:

"Unlike most other writers on the subject, I will begin by noting a Jewish quality which, though mentioned often enough, never received the recognition which its importance merited. I refer to the extreme intellectuality of the Jew. Intellectual interests and intellectual skill are more strongly developed in him than physical (manual) powers . . . No other people has valued the learned man, the scholar so highly as the Jews. 'The wise man takes precedence of the king and a bastard who is a scholar, of a high-priest who is an ignoramus,' So the Talmud has it. Anyone

who is acquainted with Jewish students knows well enough that this overrating of mere knowledge is not yet a thing of the past; and if you could not become 'wise,' at least it was your duty to be educated. (At all times instruction was compulsory in Israel. In truth, to learn was a religious duty; and in Eastern Europe the synagogue is still called the Shool.) Study and worship went hand in hand; nay, study was worship, and ignorance was a deadly sin. A man who could not read was a boor in this world and damned in the next. In the popular saying of the ghetto, nothing had so much scorn poured upon it as foolishness. 'Better injustice than folly,' and 'Ein Narr ist ein Gezar' (a fool is a misfortune) are both well known.

"The most valuable individual is the intellectual individual; humanity at its best is intellectuality at its highest . . . One consequence of this high evaluation of intellectuality was the esteem in which callings were held according as they demanded more 'head-work' or more 'handwork.' The former were almost in all ages placed higher than the latter . . . As Rabbi said 'The world needs both the seller of spices and the tanner, but happy is he who is a seller of spices.' . . .

"The Jews were quite alive to their predominant quality and always recognized that there was a great gulf between their intellectuality and the brute force of their neighbors. One or two sayings popular among Polish Jews express the contrast with no little humor. 'God help a man against Gentile hands and Jewish heads.' 'Heaven protect us against Jewish *moach* (brains) and Gentile *koach* (physical force).' *Moach* vs. *Koach*—that is the Jewish problem in a nutshell.

"He will look at the world from the point of view of end, or goal, or purpose. His outlook will be teleological, or that of practical rationalism. No peculiarity is so fully developed in the Jew as this, and there is complete unanimity of opinion on the

subject.² Most other observers start out with the teleology of the Jew; I, for my part, regard it as the result of his extreme intellectuality, in which I believe all the other Jewish peculiarities are rooted . . . No term is more familiar to the ear of the Jew than *tachlis*, which means purpose, aim, end or goal. If you are to do anything it must have *tachlis*; life itself, whether as a whole or in its single activities, must have some *tachlis*, and so must the universe."³ Sombart points out a number of other characteristics which tended to fit the Jew for his role as capitalist. Among these was his mobility, his adaptability, his flexibility, which fitted him to be a successful undertaker, organizer, trader and negotiator. As to the Jews' experience, he adds that the Jew, by the nature of his contacts—largely of a categoric and secondary sort—was especially fitted to become the commercial individual and less fitted to become the artisan, who requires close and intimate personal contacts with his clientele. The Jew had wide and scattered contacts; he knew languages; he had connections; he had some wealth—these were the foundations that served him for a commercial career. Moreover, the Jew was not prevented by his religion, as were others, from dealing in money. He therefore became the money lender and the banker. By the time that the medieval church relaxed its stand on the question of usury the Jews had already a fair start.

In other ways than these the Jews found for themselves an important place in medieval society. They were frequently the physicians and emissaries of rulers and princes. What there was of Oriental medicine they had brought to the West, and their wide contact and correspondence placed them in a favorable position for extending their knowledge. They were, as Simmel has pointed out, the typical stranger, and in that role they acquired the objectivity and built up the relationship of the confidant, which served them well as counselors and diagnosticians.

The Jews did not, however, avoid the crafts and arts, as one might be led to believe by the generalizations of Sombart. They plied numerous trades, they peddled many articles, but in many cases they were also the manufacturers of their wares. There were numerous Jewish dyers, silk weavers, gold- and silversmiths, tailors, and printers,⁴ besides a great variety of other occupations. The restrictions placed upon them by the government, the church, and the guilds, besides their own religious ritual, account for their predominance in some, and their scarcity in other, occupations. In Poland, where they were less of an urban people and lived in self-sufficing areas of settlement, their occupations tended to approximate those of the Christians.

It must not be supposed that the Jew was always or even typically successful and rich. He was often nothing more than the indirect tax-collector for the ruler, and periodically his fortune was taken from him by force. The number of poor Jews in the medieval ghettos was large, and the provision made for them by their more prosperous fellow-Jews was generous. "Although the Jew has acquired the reputation of being the personification of the commercial spirit, he is sometimes quite shiftless and helpless, failing miserably in everything he undertakes, as though pursued by some mocking sprite, and good-humoredly nicknamed by his brethren a *Schlemiel* (Yiddish: 'Ill-fated')." ⁵

Not only do we find in the ghetto distinct vocational types, but the religious and community life tended to develop other numerous specializations of activity and status which gave rise to distinct personality types. Some of these, such as the Rabbi, the *Shamus* or sexton, the *Parnass*, or councilman, have already been mentioned. There are others, such as the *Shochet*, or slaughterer, the *Mohel*, or circumciser, and the *Shadchan*, or marriage broker. The last of these is a picturesque character that finds frequent

expression in fiction, and that still serves an important function in the Eastern European communities:

"In Eastern countries, such as Morocco, Persia, and India, the marriage is arranged by the parents of the young couple, who submissively acquiesce in their fate. In Eastern Europe the parental negotiations are preceded by the activity of a matrimonial agent, who is rendered necessary by the segregation of the sexes still observed in many communities of the East. The *Shadchan*, as he is called, is a prized visitor in the home of every marriageable girl, whose chances depend, apart from natural charms, upon the size of her dowry and the family reputation for piety, learning, and philanthropy."⁶ His services were in constant demand, and his area of operations was not even confined to any particular country, but extended throughout the Russian Pale and into Galicia, Roumania, and more distant regions. Frequently the markets and the fairs were places at which marriages could be arranged, for here Jews of various localities had opportunity to meet and to discuss such problems.

Something has already been said of the emphasis on learning and scholarship. This scholarship was usually of a religious nature. The talmudical student, known as *Yeshiba Bachur*, enjoyed a favored position in the community.

"The highest virtue of the bridegroom is excellence in talmudic study, which surpasses in value a splendid pedigree or a dazzling income with ignorance. In most of the teeming communities of Russian and Galician Jewry the father still regards sacred learning as the noblest possession in a son-in-law, and if he can ally his daughter to a budding rabbi he believes the union will find especial grace in Heaven. The lack of worldly means on the part of the bridegroom forms no deterrent, for it is customary for the father of the bride to keep his son-in-law in his own house for the first two years after marriage, and then to set him up in a home and

business of his own.”⁷ Here is an instance in which the values that the group attaches to a certain type of behavior become an important selective agency in the perpetuation of a social type. In modern times secular knowledge has in great measure been able to take the place of religious learning.

A number of other types center around the religious life of the ghetto. Among them are the *Zaddik*, or righteous individual, the leader of the community; the *Batlanim*, or the men of leisure or hangers-on in the synagogue, who, like a modern coroner’s jury, are always at hand when a *minyán*, or assembly of ten men, is required for prayer. The old ghetto also had its professional jester, known as *Marshallik*, and *Badchan*, who entertained at weddings, on holidays, and particularly at the feast of Purim. Finally, there was the *Meshumed*, or apostate, whose lot was an unhappy one in the ghetto. He was shunned by the community, and was often ostracized. These are some of the types that life in the ghetto brought forth, and that have acquired a distinctive place in the memories and attitudes of the group. There were others, some of them specializations of types already mentioned; there were even some types that the Jews recognized among the *Goyim*, or Gentiles, with whom they had occasional contact. One more type is worthy of special mention, namely, the beggar, or (Yiddish:) *Schnorrer*. The relation between the giver and the receiver of charity was a peculiar one in ghetto society. Charity was more or less synonymous with justice, and to give to the poor, the orphans, and the helpless, was a religious duty.

“It cannot be too strongly emphasized that this relation between giver and taker was in itself a strong preventive to pauperism in the modern sense. But it is undeniable that it led to that insolence in the Jewish beggar which, growing out of the theory that the recipient of the gift was enabling the donor to perform

a religious duty, and was, in a sense, the benefactor of the donor, made the *schnorrer*, or beggar, come to be a most persistent and troublesome figure in modern Jewish society."⁸

PHILOSOPHICALLY
SPEAKING

THE MEANING OF MARRIAGE

SIDNEY E. GOLDSTEIN

Sociologists and anthropologists recognize that marriage is the oldest of our social institutions. It appears in rudimentary form long before we reach the human level in the endless upward sweep of evolution; and comes into being evidently in response to needs that are profound and elemental. It is intensely fascinating to trace the history of this institution, the stages through which it has passed, the levels to which it has risen age after age, the richness and color and beauty of the customs that envelop and adorn it among every people. We know that marriage rests fundamentally upon a biological basis; that it meets urgent biological needs and assures a continuation of the human race. Marriage also rests, we are aware, upon an economic basis. In every stage of civilization marriage makes it possible for men and women to provide themselves with food, shelter, and protection that would be more difficult if they lived apart.

Marriage has, in addition, come to possess in the course of time, a legal basis. It is incorporated as an institution into the code of law of every nation; and not only imposes responsibilities upon both husband and wife, but also legally guarantees to each one privileges and rights that neither must deny. Marriage likewise,

we have recently learned, rests upon a psychological basis. Both men and women are moved by desires, yearnings, and aspirations that marriage meets more adequately than any other relationship. This is probably the implication of the Rabbinical proverb: "A man who has not a wife is not a (complete) person." All these aspects of marriage have persisted into our own time, and it is unwise to ignore any one of them.

It is most important however not to allow marriage to lapse to a lower level than the one to which Judaism has lifted it. We are living in a period that is pervasively and aggressively secular and scientific and there is danger that men and women, especially young people, will come to interpret marriage in nothing more than scientific and secular terms. Not infrequently we meet young men and women who tell us quite frankly: "I have taken courses in biology and in natural sciences, and I can see that marriage is nothing more than a device to perpetuate the race. Its sole purpose is simply reproduction and propagation." Or: "I have taken courses in the social sciences, and I now realize that marriage is only a social institution that society has evolved and established for its own protection. Like all social institutions it is subject to social growth and decay. Perhaps we can create other institutions that will serve society better; society at least must be free to experiment with other forms of human relationships." Or: "I have studied law and the development of social legislation and now understand fully that marriage is nothing more or less than a civil contract. It is a contract that two people make with each other and a contract therefore that these two people ought to be free to dissolve when the terms are violated or when they weary of the partnership. The law moreover is a secular system, and there can be nothing sacred in the character of the marriage covenant." In view of the spirit of our time it is not strange that young men and young women should speak in this manner and even translate their speech into conduct.

It is true, undoubtedly, that marriage rests in part upon a biological, and economic, a psychological, a legal and a social basis. But according to the teachings of Judaism, marriage is something more than a biological mating; something more than an economic partnership; something more than a social institution; something more than a legal entity; something more even than a psychological association. The title of the Tractate in the Talmud dealing with marriage is "*Kiddushin*." This is the term employed in every code of Jewish law. This term is derived from the Hebrew word *Kodosh* which means holy or sacred. Marriage therefore, according to teachings of Israel, is a consecration, a sanctification of life. Its purpose is to hallow and to sanctify the relationship of husband and wife, as it is the purpose of every command to hallow and sanctify conduct. This concept of marriage is expressed in the very words that from ancient days the bridegroom utters in wedding his bride: "*Hare at Mekudeshet Li*," "Be thou consecrated upon me." The phrase: "*Kedot Moshe Veyisrael*," "According to the law of Moses and Israel" was added later; and the other phrase: "*Betabaat zu*," "By means of this ring" was inserted later still.

Marriage, in other words, Judaism teaches, rests upon morals as well as upon mores. It is for this reason that the deepest distress in marriage comes not from biological defects, nor psychological differences, nor economic hardships, nor legal disputes; but from a violation of ethical principles and a betrayal of spiritual ideals. Marriage at its highest, and who would have it less than this, is a spiritual relationship sanctioned by society and sanctified by religion. When marriage attains these heights it stirs from their sleep elemental impulses that run back through the ages and lose themselves in the mists of primeval nature. It throws open magnificent vistas filled with visions that hover upon the horizon like opalescent clouds floating forever into an infinite heaven. It conjures up glories and splendors that come at the call of no other mystic invocation.

It clothes the man and woman it touches with a garment of golden light. It is the one miracle that can turn the poorest heart into an altar of holy fire and the most shrunken soul into a sacred shrine. Browning is right:

"God be thanked, the meanest of His creatures
Boasts two soul-sides, one to face the world with,
One to show a woman when he loves her."

Those who marry and live together in this spirit know intuitively the meaning of marriage, know that their marriage is not a matter of the years, but a deathless union invested with the radiance of eternal beauty and crowned with the divine and perfect promise of an immortal love.

In the earliest story of creation God is represented as saying: "It is not good that man should live alone: I will make a helpmate for him." The Sages in commenting upon the story of creation ask the question that naturally occurs to many of us: God made the world in six days and rested on the seventh, what has the Lord been doing since the time of creation? And the answer the Sages give is clear in its implication: God has been uniting men and women in marriage. That marriage as Israel understands it is of divine origin and possesses a divine character is evident also from the teachings and symbolism of the Prophets. The Prophets often picture God as the husband and Israel as the wife. The covenant between husband and wife is so sacred that they can conceive of this covenant as binding even God and Israel together. In no passage of our literature is the spirit of this relationship expressed more tenderly and more beautifully than in the message of Hosea, who, out of the tragedy in his own domestic life, learned the meaning of marriage: "I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness and justice; in loving kindness and in compassion; I will betroth thee unto Me in faith-

fulness." The sanctity of marriage is more sacred than the Courts of the Temple or the Ark of the Covenant, and no unworthy deed or word or thought must be permitted to invade its precincts or desecrate this most holy of all holy places in our life.

This meaning of marriage I have endeavored to express in two messages addressed to young men and women. These messages sound intimate and personal, but marriage is both personal and intimate. In the first message the theme is science because science is central to the life of this couple; in the second message the theme is music because music is central to the life of this couple. It may be that other men and women may find in these words a guiding star to light them on their way through life.

I

To the loving counsel of our Sages I add one word, and that word a prayer, the prayer that springs from the heart of those who love you best.

Our prayer is that the love that has come to bless and hallow your life may deepen from day to day; and from year to year may flower into greater beauty and fragrance. That amidst the turmoil and changing vicissitudes of time your love may remain the changeless center of your life, or change only to become more itself. That its inward light and glory may illumine and transfigure every outward circumstance; and touch every prospect with something of its own pure loveliness.

Our prayer is that your love may make of the home you are to establish in Israel a sacred shrine even as it has made of your heart an altar of holy fire. That within your home may dwell all our ancestral virtues, the spirit of understanding and wisdom, a reverent regard for the age-old ideals our people cherish. That from your home you may go forth to your chosen field of work

girded with courage, sustained in faith; that your work may become a benediction to those you teach and serve, revealing to them something of the miracles of science and giving them new insights into the mysteries of life. So will your work greaten your love and your love glorify your work.

Our prayer is that the mystic barge of your married life may sail forever the jewelled seas of high adventure and romance. That each brave and radiant dream may be transformed into rich reality and noble spiritual achievement. That every horizon may be filled with visions of beauteous splendor, fair and fresh as the first new morning of the world.

This is the prayer of those to whom you have been each infinitely dear; to whose life you have brought only gladness and joy; and whose heart in this supreme hour holds you both in the one embrace of son and daughter and daughter and son.

II

To the age-old blessing of our faith let me add one word and that word a prayer, the prayer that breathes from the heart of those who love you best, those who now stand at your side, and those who have joined the "Choir invisible, whose music is the gladness of our world."

Our prayer in this hour of your coronation is that the love that has come to hallow and sanctify your life may deepen with the days as they pass. That your love may ever remain the inmost meaning of your life and its Leitmotiv throughout the years. That like some pure and ethereal melody it may grow into rare and beauteous song and fill every corner of your house of life with its own joyous notes and unpremeditated art.

Our prayer is that the home you are to establish may be transformed through the mystic power of your love into a sacred

shrine. That therein shall dwell all the ancestral virtues of our people, the spirit of consecration that makes marriage a radiant vision and a miracle of transcendent and supernal beauty. That with a reverent regard for all that is fine and noble in each other you may go forth, each in your chosen manner and in ever increasing measure, to enrich the lives of others through the magic of the mysterious gift of music, which is at once the essence and the highest aspiration of your being.

Our prayer is that upon your pilgrimage you may ever be invested with the golden garment of romance. That the high-road you take may lead ever upward to the mountain of your dreams, dreams that are far more real than all reality. That as you ascend the slopes hand in hand new and lovelier vistas may open to your eyes and harmonies now unheard may be translated into majestic symphonies of sound. That upon peak after peak bravely conquered the dawn may rise each day with the same tender and wondrous light as when the morning stars first sang together and opened the gateway of heaven to your hearts.

This is the prayer of those to whom you have been dear and precious beyond words. May the blessing we invoke seal your covenant with each other and crown your marriage with the diadem of a supreme and perfect love.

MYSTERY AND COMMAND

LEO BAECK

His own life's lot, the fundamental fact of his life, has been drawn and prepared for every human being. He has not created the primary and deciding fact in his life; rather, it has created him. He has received the lot of birth, and has been born without his choice. But another bond in his life which is of similarly fateful importance, of a similar capacity for determination and encompassment, is effected by man himself; it belongs to his own will and to his own doing. When two human beings are united in marriage, they represent to each other the inception of a destiny which is to become the arena of their lives' fate. However much desire and illusion, the power of the attractive and the destiny of the fascinating, have seized on them and hold them, they still determine for each other their whole lives' formation, their place in the world, their horizon. It is thus that two beings let their lives be born unto each other. Marriage becomes the second lot in life, the second fact of life.

It is decisive for what one is, what attitude he assumes toward the facts of his life — whether they simply exist for him, or whether his feelings and thought grasp them. All feeling and thinking is ultimately directed toward destiny. Destiny is the home in

which the soul abides on earth. Here the line between the sacred and the profane is drawn. There is nothing more usual, nothing more commonplace than a destiny which remains unperceived; nothing more full of reason, more distinguished than a fate which is felt and premeditated. The birth which man has received may make it either the one or the other to him. And so, too, may the marriage which he has entered into. It may mean to him the holiness of life, or it may become the triviality of existence, an insipidity in which all originality disappears. When a fact becomes realized in sensation and thought, it ceases to be valid in itself. It becomes the expression of something. And all expression in the human being is expression of mystery, or, what amounts to the same thing, of the unending and the eternal, since the unending and the eternal enter into our existence as a mystery. Inability to express is incapacity for mystery. What is settled and exhausted in the fleeting and finite world has no expression. True feeling and thought are fundamentally this feeling and thought of mystery. In it alone the sense of life unfolds itself; every ultimate word can be spoken only in it. In God every secret is ultimate clarity; in man the ultimate clarity is the secret. That which is hidden is that which comes to light; only the secret can reveal itself. Poetry and form, the knowledge which is belief, the thinking which is contemplation, issue out of the power which emanates from this. The human being around whose existence a light shines is the man of mystery. Thus Rembrandt, in his last and greatest years, has painted man, man as the expression of mystery. Thus are human beings shown in the Bible.

That also is the answer to the question of marriage: Marriage is an expression of mystery. Here the line between the commonplace and the holy is drawn. As long as marriage exists only as an arrangement between two human beings, concluded by them, as it is by so many, then it may indeed be honorable and useful;

the two human beings can do a great deal for each other, and they can well fulfill that which is so often indicated as the moral task of marriage, namely, the elevating of the natural to the plane of the moral. There is a marriage which is consciously trivial, and it is perhaps from many points of view also the best; the so-called "good marriage" is most often this. What it lacks is ethical value, which is yet different from moral good behavior, from abidance by the customs of the time and the law of the state. The ethics of marriage are the ethics of the revelation toward which marriage develops; it has its root in the divine mystery that two human beings experience in one another. This binds them together for life.

The ethics of marriage, one may almost say, can only be mystic. A merging with the mysterious, an eternal merging, is certainly sought by every mystic; for this reason religious mysticism likes to take its imagery from marriage. But how slight is that which a Kierkegaard indicates as the special quality of marriage: that it necessitates and requires permanent openness and full trust! Only the commonplace can possess such constant openness. The ultimate in man can certainly reveal itself, but it can never speak out. Two human beings, each with his own ego, with his most profound joy and sorrow—two destinies stand face to face and wish to become one. This tension overshoots all preached morality. To experience the mystery in it, to preserve it and to have faith in one another is the true ethics of marriage.

Behind that which it demands, then, there is a living force, and not merely the precept of virtue's catechism, for the reason that there inheres in it an enduring longing. All longing, too, is longing for the mysterious. It is not a desire for something which one does not possess, to attain something which one has lacked. It does not derive from the senses and is never directed toward anything bodily, confined, earthly, but rather always toward

the concealed, toward that which underlies everything that can be perceived as the profundity of life. It does not desire an increase, an addition, a completion, the filling of a void. Longing comes out of fullness. It is fed by the totality of man. It is a tension, a certainty which is yet a questioning, a possession which is yet a searching, a happiness which makes poetry; all happiness tends toward mystery.

Thus man experiences the longing for the secret of his ego, for the eternal and the infinite out of which he was created; the longing for that higher, wider life which is his true life. Thus he experiences the longing for the secret of the "thou," the longing to experience the mystery which he encounters in himself in his union with another human being. Many a man is capable of being led into such depths by that first longing that this other cannot bestir itself in him. It may be so ordained for the genius. To him alone the right and the might of celibacy may be concealed. But this other longing, that which reveals itself in marriage, is a longing just like that; and at its roots, too, lies genius, something of inspiration which marks even the human being who lacks creative genius. It preserves marriage as a living entity between two human beings; and in it the ethics of marriage expresses itself.

It has permanency because it draws them to the eternal; longing is longing for life. There is no longing for hours. This is the faith of marriage. All fidelity, too, is fundamentally toward the mysterious. We could not be true to the surface, that changing, breaking, aging thing. Only the continuity of what we are accustomed to, which is so often mistaken for fidelity, could hold us fast to the completing element. We can be true only to the mystery, which is always the same, always present, always youthful, always revealing itself. The unfaithful one is he who lacks mystery. The bases of his life, reveal nothing to him; neither the one which he has received nor the other which he has prepared.

In trustfulness, man proves that there inheres in him an essence of his existence, an enduring element in the coming and going of his days. The essence of marriage is trust from mystery to mystery. For the sake of mystery and fidelity, marriage is in our life. Without trust it would be only something to fill the vanishing hours or merely the opportunity of the senses, an excitement which ends in despondency, something which dies at its birth—does not die in order to live, but rather lives in order to die. Through trust it is the belief of husband and wife in each other, in the mystery which surrounds both.

All mystery is one. As far as one God is from many gods, so far is mystery from the mysterious elements, and so different. Secrets are the secrets of hours and instants; mystery is the secret of life. Even death does not end it. It ends secrets, but not mystery—as it sets a term to the hours, but not the life. In secrets the sense for mystery is destroyed. They are that which lies just under the surface and remains beneath it, holding fast to it; they appear to be depths, but are really shallows. They uncover and display, but they do not reveal; they are always talking and never say anything. Secrets, with their twilight charms, are games; mystery is the sanctuary of the soul, the One which requires the entire heart. Marriage is the home of mystery, and for that reason it can be so only in the marriage of one man with one woman. Adultery is the betrayal of mystery to secrets. For that reason it served as a simile to the prophets of Israel for treachery against God. God, the One, is sold for the gods.

Secrets have their allurements; mystery has its command. Nothing can be revealed to mankind which does not also command. Therein, that it becomes a command and is never without a command, mystery proves itself; its truth, its genuineness carries within it its symbol. Secrecy without command is an illusion of the abyss. Its eternal basis signifies also the perpetual task, their

steadfast direction to its goal, just as that which comes forth out of mystery is alone truly problem and goal.

Again the ethics of marriage present themselves, and they now attain their unconditional, categorical element. That gives them their unswerving and undiminished character, that they do not arise from human arranging, but grow out of this profundity. Human beings who have become to each other the mystery of marriage have thereby become to one another the command of marriage. They have become united, and to be bound for their lifetime has become to them thereby a divine command. They must realize and fashion their whole life through each other. Mystery has bound them to this command; without this command no marriage could exist. Otherwise it would be only a game with a phantom of mystery. The command is the absolute of marriage, and it is elevated thereby above all mere bonds and all destiny.

It also protects against a danger which obtrudes especially in marriage, the danger of the everyday. Marriage was entered into on the flowery path of poetry, but it is conducted in the realm of prose. That is the grey danger of marriage. The children who are growing up—those riddles which form themselves, draw near, and become distant—can bring new poetry into the years, but even to them the dreariness of the everyday will too soon cling. It is seldom that marriage breaks on the tragic; it is frequent that it perishes on prose. In the everyday which has conquered the whole of space there live next to each other two human beings who have become commonplace to each other—marriage as prose!

Only the command can resist this. The command of marriage governs the entire life, and therefore also draws the small and insignificant hours into its circle. It becomes the "law" of the everyday; everything must be its fulfillment. To guard the mystery, to preserve the command, everything within marriage must have its character of divine service, must be accorded its poetry. Nothing

must be outside of the command. To the everyday of marriage must be given its freedom, which exalts it above craving and above depression — this freedom through law. This is the great venture which piety accomplishes, its *sapere aude*, in that it brings religion into the everyday, seizes its hours, the hours of prose: "when thou sittest in thy house and when thou goest upon thy way; when thou layest thyself down and when thou risest up." This venture piety accomplishes also in marriage.

The tragic, too, can confront marriage. In desire and intoxication or in the illusion of a glance, human beings may find each other and yearn for the mystery in each other — human beings who then become contradictory to each other and spoil each other's lives. Human beings may also gradually become antagonistic to each other, different from each other. It is the problem of the dissolution of the marriage, of the breaking of its command, of the tearing apart of its mystery, which here arises. This problem is not that of marriage alone; it is likewise that of birth. A man's own life as well, with its formation and its changes, can become to him a contradiction and a destruction; and the problem of separation from his own life confronts him. Not less important and not less serious than the question of laying hands on one's own life, that cleavage from existence on earth, is the question of laying hands on the bond of life which one has entered into, the dissolution of marriage. What the one means, this same grave question, the other also means.

Only with this full seriousness should it present itself to man. Can two human beings who have become mystery and command to one another part? And when the words of the tablets are broken — the old saying has it: "The letters live on further." The command of life, for the whole of life, is always a path which will ultimately lead also to the tragic. There exists a "nay" to the tragic, the "nay" which that man pronounces who, not in insanity or fright, but

out of a sense of tragedy, himself puts an end to his way on earth. And there exists a "yea" to the tragic, the "yea" which exalts and reconciles, in which speaks the command, which in the end still vanquishes and liberates.

Marriage is mystery and command, just like birth, just like the child. The birth of man, his marriage, and then the new life, the child which proceeds from him, these are the three facts in which life exists and realizes itself—to be born and to bear, and the tie of marriage which connects the two. One can disavow all three only together—never one without the others. Only he who condemns birth and the child can condemn marriage. And they can be affirmed only together. They are the great "yea" of life. In them speaks the "yea" of the answer in which man replies to his God. And thus marriage itself becomes a command. It is the command to give life and to develop life. This was the meaning of one of the old sages of Judea when he said: "Man the image of the Eternal; that is: man and woman—not the man without the woman, and not the woman without the man, and not the two, if God dwelleth not where their dwelling is." Revelation of the likeness of the eternal—that is marriage in its mystery and in its command.

INDIVIDUAL AND SOCIETY

MARTIN BUBER

... "In order to come to love," says Kierkegaard about his renunciation of Regina Olsen, "I had to remove the object." This is sublimely to misunderstand God. Creation is not a hurdle on the road to God, it is the road itself. We are created along with one another and directed to a life with one another. Creatures are placed in my way so that I, their fellow-creature, by means of them and with them find the way to God. A God reached by their exclusion would not be the God of all lives in whom all life is fulfilled. A God in whom only the parallel lines of single approaches intersect is more akin to the "God of the philosophers" than to the "God of Abraham and Isaac and Jacob." God wants us to come to him by means of the Reginas he has created and not by renunciation of them. If we remove the object, then — we have removed the object altogether. Without an object, artificially producing the object from the abundance of the human spirit and calling it God this love has its being in the void.

"The matter must be brought back to the monastery from which Luther broke out." So Kierkegaard defines the task of the time. "Monastery" can here mean only the institutional safeguarding of man from an essential relation, inclusive of his whole

being, to any others but God. And certainly to one so safe-guarded the orientation towards the point called God is made possible with a precision not to be attained otherwise. But what "God" in this case means is in fact only the end-point of a human line of orientation. But the real God lets no shorter line reach him than each man's longest, which is the line embracing the world that is accessible to this man. For he, the real God, is the creator, and all beings stand before him in relation to one another in his creation, becoming useful in living with one another for his creative purpose. To teach an acosmic relation to God is not to know the creator...

Kierkegaard's thought circles round the fact that he essentially renounced an essential relation to a definite person. He did not resign this casually, or in the relativity of the many experiences and decisions of life, or with the soul alone, but essentially. The essential nature of his renunciation, its downright positive essentiality, is what he wants to express by saying, "In defiance of the whole nineteenth century I cannot marry." The renunciation becomes essential through its representing in concrete biography the renunciation of an essential relation to the world as that which hinders being alone before God. Moreover, as I have already said, this does not happen just once, as when a man enters a monastery and has thereby cut himself off from the world and lives outside it as one who has done this; but it is peculiarly enduring: the renunciation becomes the zero of a spiritual graph whose every point is determined in relation to this zero. It is in this way that the graph receives its true existential character, by means of which it has provided the impulse to a new philosophy and a new theology. And certainly there goes along with this secularly significant concreteness of biography the curiously manifold motivation—which is undoubtedly legitimate, and is to be found piecemeal in the soundings of inwardness—of the renunciation which Kierkegaard expresses directly and indirectly, by suggestion and concealment.

But beyond that, on a closer consideration it is to be noted that there arises, between the renunciation and an increasingly strong point of view and attitude which is finally expressed with penetrating clarity in the Two Notes to the Reports to History, a secret and unexpressed connexion important for Kierkegaard and for us.

"The crowd is untruth." "This consideration of life, the Single One, is the truth." "No-one is excluded from becoming a Single One except him who excludes himself by wanting to be crowd." And again, "'The Single One' is the category of the spirit, of spiritual awakening and revival, and is as sharply opposed to politics as possible." The Single One and the crowd, the "spirit" and "politics"—this opposition is not to be separated from that into which Kierkegaard enters with the world, expressing it symbolically by means of his renunciation.

Kierkegaard does not marry "in defiance of the whole nineteenth century." What he describes as the nineteenth century is the "age of dissolution," the age of which he says that a single man "cannot help it or save it," he can "only express that it is going under"—going under, if it cannot reach God through the "narrow pass." And Kierkegaard does not marry, in a symbolic action of negation, in defiance of this age, because it is the age of the "crowd" and the age of "politics." Luther married in symbolic action because he wanted to lead the believing man of his age out of a rigid religious separation, which finally separated him from grace itself, to a life with God in the world. Kierkegaard does not marry (this of course is not part of the manifold subjective motivation but is the objective meaning of the symbol) because he wants to lead the unbelieving man of his age, who is entangled in the crowd, to becoming single, to the solitary life of faith, to being alone before God. Certainly, "to marry or not to marry" is the representative question when the monastery is in view. If the Single One really must be, as Kierkegaard thinks, a man

who does not have to do essentially with others, then marriage hinders him if he takes it seriously—and if he does not take it seriously, then, in spite of Kierkegaard's remark about Luther, it cannot be understood how he as an existing person can be "the truth." For man, with whom alone Kierkegaard is fundamentally concerned, there is the additional factors that in his view woman stands "quite differently from man in a dangerous rapport to finitude." But there is still a special additional matter which I shall now make clear.

If one makes a fairly comprehensive survey of the whole labyrinthine structure of Kierkegaard's thought about renunciation it will be recognized that he is speaking not solely of a hard, hard-won renunciation, bought with the heart's blood, of life with a person; but in addition of the downright positively valued renunciation of the life (conditioned by life with a person) with an impersonal being, which in the foreground of the happening is called "people," in its background "the crowd." This being, however, in its essence—of which Kierkegaard knows or wants to know nothing—refutes these descriptions as caricatures and acknowledges as its true name only that of a *res publica*, in English "the body politic." When Kierkegaard says the category of the "Single One" is "as sharply opposed as possible to politics" he obviously means an activity that has essentially lost touch with its origin the polis. But this activity, however degenerate, is one of the decisive manifestations of the body politic. Every degeneration indicates its genus, and in such a way that the degeneration is never related to the genus simply as present to past, but as in a distorted face the distortion is related to the form persisting beneath it. The body politic, which is sometimes also called the "world," that is, the human world, seeks, knowingly or unknowingly, to realize in its genuine formations men's turning to one another in the context of creation. The false formations distort but they cannot eliminate the eternal

origin. Kierkegaard in his horror of malformation turns away. But the man who has not ceased to love the human world in all its abasement sees even to-day genuine form. Supposing that the crowd is untruth, it is only a state of affairs in the body politic; how truth is here related to untruth must be part and parcel of the true question to the Single One, and that warning against the crowd can be only its preface.

From this point that special matter can be made clear of which I said that it is an additional reason for Kierkegaard's considering marriage to be an impediment. Marriage, essentially understood, brings one into an essential relation to the "world;" more precisely, to the body politic, to its malformation and its genuine form, to its sickness and its health. Marriage, as the decisive union of one with another, confronts one with the body politic and its destiny—man can no longer shirk that confrontation in marriage, he can only prove himself in it or fail. The isolated person, who is unmarried or whose marriage is only a fiction, can maintain himself in isolation; the "community" of marriage is part of the great community, joining with its own problems the general problems, bound up with its hope of salvation to the hope of the great life that in its most miserable state is called the crowd. He who "has entered on marriage," who has entered into marriage, has been in earnest, in the intention of the sacrament, with the fact that the other *is*; with the fact that I cannot legitimately share in the Present Being without sharing in the being of the other; with the fact that I cannot answer the lifelong address of God to me without answering at the same time for the other; with the fact that I cannot be answerable without being at the same time answerable for the other as one who is entrusted to me.

But thereby a man has decisively entered into relation with otherness; and the basic structure of otherness, in many ways uncanny, but never quite unholy or incapable of being hallowed,

in which I and the others who meet me in my life are inwoven, is the body politic. It is to this, into this, that marriage intends to lead us. Kierkegaard himself makes one of his pseudonyms, the "married man" of the "Stages," express this, though in the style of a lower point of view which is meant to be overcome by a higher. But it is a lower point of view only when trivialized, there is no higher, because to be raised above the situation in which we are set never yields in truth a higher point of view. Marriage is the exemplary bond, it carries us as does none other into the greater bondage, and only as those who are bound can we reach the freedom of the children of God. Expressed with a view to the man, the woman certainly stands "in a dangerous rapport to finitude," and finitude is certainly the danger, for nothing threatens us so sharply as that we remain clinging to it. But our hope of salvation is forged on this very danger, for our human way to the infinite leads only through fulfilled finitude.

This person is other, essentially other than myself, and this otherness of his is what I mean, because I mean him; I confirm it; I wish his otherness to exist, because I wish his particular being to exist. That is the basic principle of marriage and from this basis it leads, if it is real marriage, to insight into the right and the legitimacy of otherness and to that vital acknowledgement of many-faced otherness — even in the contradiction and conflict with it — from which dealings with the body politic receive their religious ethos. That the men with whom I am bound up in the body politic and with whom I have directly or indirectly to do, are essentially other than myself, that this one or that one does not have merely a different mind, or way of thinking or feeling, or a different conviction or attitude, but has also a different perception of the world, a different recognition and order of meaning, a different touch from the regions of existence, a different faith, a different soil: to affirm all this, to affirm it in the way of a creature, in the

midst of the hard situations of conflict, without relaxing their real seriousness, is the way by which we may officiate as helpers in this wide realm entrusted to us as well, and from which alone we are from time to time permitted to touch in our doubts, in humility and upright investigation, on the other's "truth" or "untruth," "justice" or "injustice." But to this we are led by marriage, if it is real, with a power for which there is scarcely a substitute, by its steady experiencing of the life-substance of the other as other, and still more by its crises and the overcoming of them which rises out of the organic depths, whenever the monster of otherness, which but now blew on us with its icy demon's breath and now is redeemed by our risen affirmation of the other, which knows and destroys all negation, is transformed into the mighty angel of union of which we dreamed in our mother's womb.

Of course, there is a difference between the private sphere of existence, to which marriage belongs, and the public sphere of existence. *Identification* takes place in a qualitatively different way in each. The private sphere is that with which a man, at any rate in the healthy epochs of its existence, can in all concreteness identify himself without regard to individual differentiation, such as the bodily and spiritual one between members of a family. This identification can take place by his saying in all concreteness *We, I*, of this family or band of his...

A man in a crowd is a stick stuck in a bundle moving through the water, abandoned to the current or being pushed by a pole from the bank in this or that direction. Even if it seems to the stick at times that it is moving by its own motion it has in fact none of its own; and the bundle, too, in which it drifts has only an illusion of self-propulsion. I do not know if Kierkegaard is right when he says that the crowd is untruth—I should rather describe it as non-truth since (in distinction from some of its masters) it is

not on the same plane as the truth, it is not in the least opposed to it. But it is certainly "un-freedom." In what un-freedom consists cannot be adequately learned under the pressure of fate, whether it is the compulsion of need or of men; for there still remains the rebellion of the inmost heart, the tacit appeal to the secrecy of eternity. It can be adequately learned only when you are tied up in the bundle of the crowd, sharing its opinions and desires, and only dully perceiving that you are in this condition.

The man who is living with the body politic is quite different. He is not bundled, but bound. He is bound up in relation to it, betrothed to it, married to it, therefore suffering his destiny along with it; rather, simply suffering it, always willing and ready to suffer it, but not abandoning himself blindly to any of its movements, rather confronting each movement watchfully and carefully that it does not miss truth and loyalty. He sees powers press on and sees God's hands in their supreme power held up on high, that mortal immortals there below may be able to decide for themselves. He knows that in all his weakness, he is put into the service of decision. If it is the crowd, remote from, opposed to, decision which swarms around him, he does not put up with it. At the place where he stands whether lifted up or unnoticed, he does what he can, with the power he possesses, whether compressed predominance or the word which fades, to make the crowd no longer a crowd. Otherness enshrouds him, the otherness to which he is betrothed. But he takes it up into his life only in the form of *the* other, time and again the other, the other who meets him, who is sought, lifted out of the crowd, the "companion." Even if he has to speak to the crowd he seeks the person, for a people can find and find again its truth only through persons, through persons standing their test. *That* is the Single One who "changes the crowd into Single Ones"—how could it be one who remains far from the crowd? It cannot be one who is reserved, only one who is given; given, not given over.

It is a paradoxical work to which he sets his soul, to make the crowd no longer a crowd. It is to bring out from the crowd and set on the way of creation which leads to the Kingdom. And if he does not achieve much he has time, he has God's own time. For the man who loves God and his companion in one—though he remains in all the frailty of humanity—receives God for his companion.

"The Single One" is not the man who has to do with God essentially, and only unessentially with others, who is unconditionally concerned with God and conditionally with the body politic. The Single One is the man for whom the reality of relation with God as an exclusive relation includes and encompasses the possibility of relation with all otherness, and for whom the whole body politic, the reservoir of otherness, offers just enough otherness for him to pass his life with it.

PERMANENCE

FELIX ADLER

A young married woman of my acquaintance recently astonished her friends by announcing her intention to divorce her husband. Was she unhappy? Had she reason to complain of him? Not in the least. On the contrary, she was fondly, devotedly attached to him, as he to her. It was her intention to go on living with him as before. Why, then, the divorce? Because she simply could not bear the idea of a binding tie, of any relation which, pleasing though it might be, had in it an element of compulsion. The mental attitude of this amiable young wife is profoundly sympathetic. Not the tie, but the presumption of permanence, the pledging of the will beyond the present moment is repugnant to her. And the widespread revolt against what is called in general bourgeois morality, and against the marriage institution in particular, is to no small extent attributable to the same cause, namely, impatience of constraint in any form, a certain emotional thin-skinnedness that chafes under binding ties, finds them intolerable, and seeks to shake them off. And because marriage is that relation in which the binding tie is most intimate, and where nature itself seems to impose constraint in the fact of offspring, the attack on marriage is more vehement and convulsive than on any other of the social

institutions, and marriage has become the storm centre of the modern revolt.

Georg Brandes, the Scandinavian critic, a literary authority of the first rank, exhibits much the same mental attitude. Speaking of Bjornson in a letter to Nietzsche, he declares that he is maddened to think that Bjornson should still hold to the belief in the marriage institution. It is true he concedes that for the multitude there is as yet no substitute, but that the elect, the enlightened, should still accept the tradition of monogamy maddens him. "Maddens" seems a curious word. If he had said astonishes, or even revolts, one could, from his point of view, understand; but the kind of exasperation—the being beside oneself expressed by "maddens"—reveals the psychic thin-skinnedness of which I have just spoken.

We are concerned here with the ideal marriage, not simply or principally with the facts of marriage as they appear in a survey of modern society in civilized countries. An ideal is the mental image of a thing desired, not yet realized, or only in part realized. The ideal of the relation between the sexes is such an image of that relation as the contemplating mind would rest satisfied with. Now different minds will take different views of what constitutes satisfactory relation. Some may define it as one which conduces to the happiness of the individual in question, others as a relation which makes for the good of society; others, again, may try to combine the two points of view; but whatever the image which wins mental assent, it would be manifestly unfair to judge the ideal out of hand and absolutely by the degree to which it is carried out in practice. The ideal is indeed a factor, and a most important one, in influencing men's conduct. There are *idées-forces*, to borrow Fouillée's phrase, and their potency in human affairs cannot be denied. But these *idées-forces* must enter into combination with other forces such as peremptory appetites,

explosive passions, fantastic imaginings, ruthless egotisms; and in the final result it is far from easy, nay impossible, to assign to the several components their share in producing the result. The ideal is the form; human nature, with its excesses and defects, is the matter. The form should penetrate the matter, but its worth cannot be estimated by the degree with which it has succeeded in doing so at any one time, or at any one stage in the development of the human species. The worth of an ideal is determined by two criteria: does it, when beheld in its purity, commend itself to the mind; and does it on the whole tend, is it in its nature to bring into progressive conformity to itself the practice of men?

The subject I have undertaken to discuss is whether permanence or impermanence in marriage represents the true ideal, but, before entering on the argument, I should like to submit certain considerations which may help us to reach a just conclusion.

1. Marriage as the foundation of the family is one of the social institutions. It is important for my purpose to distinguish between social and ethical, to point out that a social institution is not as such an ethical institution. It may be a very unethical institution. In tracing the meaning of the word social, we find, to begin with, that it connotes the opposite of solitary. A solitary burglar, for instance, would be one who plays a lone hand in a criminal enterprise; a social burglar would be the member of a band engaged in similar business. Social in its primary use means simply "associated" with regard to some purpose, whether commendable or nefarious. Then, by an easy transition, it comes to denote, not bare association, but interdependence. A social relation in this sense arises when several persons are mutually dependent, on the principle of *Do ut des*—I satisfy a certain want of yours on condition that you satisfy a certain want of mine. If human beings were self-sufficing there would be no occasion for the subdivision of functions, and consequently no social relations. The

self-sufficing God of Aristotle is an eternally solitary being. Nevertheless, though men are compelled to exchange services, to interlock, as it were, it does not follow that the terms on which the exchange is effected need be or are just. A relation strictly social may be most unjust—for example, that of the master and the slave. Here the test of sociality is undoubtedly met, there is interdependence, there is exchange of services. The master gives food and shelter, the slave gives his labor and liberty. The relation is social, but certainly not ethical. Or take the relation of the Roman father, armed with the *patria potestas*, to the son, or the relation of the British mill owners to their so-called “hands,” during the early decades of the last century—not to introduce examples from nearer home. And in like manner there exists a social relation in marriage and a social institution founded on that relation where the exchange of services is at the basest level (cf. Immanuel Kant’s amazing definition of the marriage compact), or where, on a higher level, the supremacy of the man over the woman is asserted without the slightest opposition on her side, and with the approval of public opinion.

But the ethical relation, in contradistinction to the social, is that in which the supreme interest of each individual is achieved in complete harmony with that of all the others. And let us be clear upon the point that such harmony has never yet been realized, that it is an ideal. No social relation has ever become a completely ethical relation, no social institution is worthy of being dignified as an entirely ethical institution. A distinguished churchman says that there has never been a decent government on this earth—of course not, if by decent we are to understand a political organization in which the genuine interests of all the groups that compose the State, and of the individuals that compose the groups, are conciliated, or, one may add, in which there is even the determinate purpose on the part of the government to harmonize them. And

so we have no difficulty in conceding to the assailants of marriage that this particular social institution, like the rest, has never yet conformed to the ethical norm, if they will allow that there is a norm.

There are no doubt degrees of approximation, and in the absence of absolute perfection we shall not simply confound the higher with the lower. But even in the most nearly harmonious marriages there is still an inextinguishable residuum of defect. The ethical relation of the sexes is a problem, not a datum, and the best marriages are those in which the sense of the problem as yet to be solved is vivid, and the attempt to transform the actual after the image of the ideal is unrelaxed. (I have pointed out above the difference between the two terms Social and Ethical. It seems to me unfortunate that this difference is so often overlooked. It is an instance of the slippery use of the moral vocabulary due to the lack of explicit analysis, and sure to breed confusion in practice. People speak eulogistically of the social attitude of mind, of the social spirit, and the like, as if the social point of view were necessarily and of itself a commendable one. As a rule, they intend thereby to oppose the selfishly individualistic point of view—that is to say, they pass from one horn of the dilemma to the opposite. The Individual v. Society is the case in court. Shall society be sacrificed to the individual, shall egotism dominate? No. Shall the individual be sacrificed to society, shall the State like a huge monster crush the man, shall the multitude submerge the individual? No, a thousand times no. But how shall the two factors be mediated? That is precisely the ethical problem. To emphasize the word Social as if it were synonymous with Ethical is to obscure the problem, to insist on one element, whereas the problem is to bring about an agreement of the two.)

2. Human relations are to a very large extent chance relations, and in particular it is a matter of chance whether persons to

whom we are bound by indissoluble ties are congenial or uncongenial. A child cannot divorce its parents, cannot cancel the fact that it is their offspring—a fact which carries with it certain prime obligations. And yet it is notorious that fathers and mothers on one side, and sons and daughters on the other, are often naturally antipathetic. Indeed, one's own child may in a certain sense not be one's own child at all, may by some trick of heredity reproduce the features and character traits of some relative whom we detest. It is an accident whether we belong to one nation or to another, whether we happen to be Englishmen, Frenchmen, Americans. It is a matter of chance whether we were brought up as Mohammedans, as Buddhists, as Jews, or as Christians.

A distinguished statesman once said to me: "Has not your reading of history taught you that chance rules the affairs of men?" I should not be willing to subscribe to this statement without qualification, but certainly the role of chance in human affairs is commonly underrated. And above all, chance is the supreme match-maker, joining together as often as not the uncongenial. Strictly speaking, it would be correct to say always joining together those who in some measure are unfitted for one another. For in no human pair is the man ever absolutely the counterpart of the woman and she of him. For as no two faces are alike, so no two characters are alike. There are ever irreducible idiosyncrasies, and it were indeed a miracle if the idiosyncrasies on one side were exactly suited to make a harmonious chord with the idiosyncrasies on the other. There are always at least latent discords, we do not naturally fall into tune with one another. The Platonic fancy of the two halves of the soul united is a myth. It is enough for "human nature's daily need" that there be some powerful initial attraction, some genuine fund of congeniality to be augmented and perfected as time goes on. Perfect congeniality is to be created, not found; to be approximated to, not to be presumed.

The ethical rule applied to human relations is to treat chance relations as if they were necessary relations, to transform them into necessary relations; to treat a companion whom chance has associated with us as if he were indispensable to us in the attainment of our supreme end. But the full meaning of this will appear later on.

In this connection a disconcerting counter-influence is to be noted, a trick of what the Hindus called the great Maya, that tendency to illusion which plays such havoc in the affairs of men. The illusion is that the perfect ideal of the relation of the man and the woman can be realized in marriage, that nothing short of entire fulfillment is to be expected, is to be insisted on. Any passionate attachment between persons of opposite sex is apt to be accompanied by this illusion. The object of the passion, the infatuation, is invested with the robe of perfection, worship passes into idolatry. Sometimes the idolatry is kept up obstinately, vitiating the relation by an intrinsic untruth—more frequently disenchantment follows. In no other human relation is this trick of illusion so strong. No one expects as a citizen to live in the perfect state; no one engaged in a vocation, however lofty, expects to see the highest ideal of that vocation realized, either in himself or in his colleagues. In marriage it seems otherwise. And among the causes that lead to the unrest, and the bitter complaints about the failure of marriage, is its failure to fulfill the seductive dream that haunts the minds of those who are uninstructed as to the relation of the ideal to the actual.

3. In marriage and the family two instincts are operative—the sex instinct and the parental instinct. The two are often at cross purposes. The sex instinct in its raw state tends toward the impermanence of the relation, the parental relation tends toward permanence. The sex instinct in its raw state (without those sublimations superinduced by aesthetic and moral cultivation), is

unstable, capricious, inappeasable, restlessly transitive, the substance of insubstantiality, compact of infidelity and change. The parental instinct, on the contrary, knits together the man and the woman in their offspring, indirectly but so firmly as to make their separation in any case painful.

At present the parental instinct seems to have been weakened in many instances, partly owing to the migratory habits of the population, the children quitting the home at an early age to shift for themselves, partly owing to the erroneous opinion encouraged by Socialism that systematic education by scientific teachers in public institutions is preferable to unsystematic bringing up by parents who yet, whatever else they lack, do supply the indispensable element of unique personal interest and cherishing affection. At any rate, the fact that in so many recent writings on the subject, the ideal of marriage is depicted as if it were a relation solely between the man and the woman (a sex relation), minimizing the existence of children, treating their existence almost as negligible, indicates that in the minds of these writers and their following, one of the two instincts, the sex instinct, predominates over the other. Yet one cannot help thinking that this state of feeling, after all, must be exceptional and temporary, for in any large survey of the past one perceives that in human beings the parental instinct predominates. All that is best in human civilization has been built up on the basis of the long infancy of children, and the character traits developed in parents by the direct personal dependence upon them of their children, and it seems likely that in the future, as in the past, this ingrained tendency will hold its own. One reason why we should desire that it will is that the sex relation itself is chiefly dignified by its orientation toward the parental.

4. The doctrine that the happiness of the pair is the sole or the principal object of marriage is a novel one. Happiness

is a thing naturally and universally desired, but it is not therefore set up as the chief desideratum, except at a time when the subjective aspect of life eclipses the objective—that is to say, when the individual conceives of himself in an abstract way as having rights apart from his social connections, and estimates his relations to others, and even the services he cannot help rendering them, according to the degree of pleasure which he derives from such relations and services. Marriage plainly has an objective side as well as a subjective, and the former must predominate over the latter. As much happiness as is achievable—yes, but not happiness the paramount end. Indeed, the most real happiness, the utmost peace and satisfaction, is to be attained only by identifying the objective with the subjective purpose. Ask not and ye shall receive. Emerson somewhere has it that the beauty of a sunrise or a sunset is most entrancing when it comes as a surprise by the way, not when deliberately sought. It is the same with happiness. The obvious purpose of marriage is to perpetuate human life on earth, and not only human life but human civilization—that is the life of human beings as ordered on a certain plan, with a view to maintaining certain public human interests deemed essential. To these public interests the private interests of the married pair have ever in the main yielded preference.

As to what are the genuine public interests, however, there have been curious misjudgments due to the imperfect stage of social development reached, and entailing often great and cruel hardship. The marriage alliances of royal houses are an example. The so-called “reason of state” prevailing, the public interest was identified with the territorial aggrandizement of the ruling dynasty. The intimate preferences and aversions of the princely personages were disregarded, the man or the woman sacrificed to the fetish of political power. Under the feudal regime landed property was the fetish. Human beings were regarded in a way as adjuncts to

the estate; the transmission of the estate unimpaired, and if possible enlarged, was regarded as the public interest to be perpetuated by marriage. In the artisan corporations, broadly speaking, the object of marriage was to recruit the guild—the son stepping into the shoes of the father, and the public interest was conceived as maintenance of the vocational status quo. Society in general at that time was unprogressive; civilization, at least in theory, was immobile, and was to be kept so; the social order such as it existed was to be maintained, and marriage was the instrument for thus maintaining it.

The dynastic, the feudal, the guild conceptions of the public interest have now disappeared. The family is no longer regarded as the organ designated to fill the ranks of a stable society—it is the vestibule that leads into a great variety of vocations. The son is not any longer expected to follow in the footsteps of his parent. The supposedly paramount ends of property and the like are no longer acknowledged as paramount. Individualism, on that side of it on which it represents the inviolable personality of the man or the woman, righteously rebelled against human interests being subordinated to property interests. Property is a means to an end, the end being the development of personality, and to sacrifice the end to the means is preposterous. But the individual is only one of the factors to be considered in the ethical relation, the other is the group with its interests. And individualism today raises its head and towers into the clouds, because the group ends which have been proposed no longer command respect—neither the political organization nor the social order as it exists, nor yet the institution of marriage, as its meaning is understood. And in default of an objective purpose deserving of veneration, it is natural that the subjective aspect should be uppermost, and that the happiness claim should be exaggerated.

This, to my way of thinking, accounts for the state of things

to which we have come; and the state of things to which we have come is, for the proximate future at least, far from reassuring. It is not only the rapid progress of the divorce movement in all countries that indicates the spread of subjectivism, it is the fact that many admirable people, fine women among the rest, who themselves conform to established usages, nevertheless entertain and do not hesitate to express the opinion that impermanence in marriage would be the ideal arrangement. It is this fact, I say, that reveals the extent to which the foundations have been shaken. And let us frankly confess that it is not possible successfully to oppose the public interest to the private, to demand of self-respecting human beings that the one should simply give way to the other, that the public interest, like some monstrous steamroller, should be allowed to suppress the rightful claims of the private soul. Unless a way can be found of identifying the two, of planting, as it were, the public interest in the very heart of the private, of convincingly showing that it is the supreme interest of the private man or woman to be creative of the public interest, no solution will be in sight. Such a solution is possible only on the spiritual plane, and of this I shall presently have to speak. But before offering my own suggestions, I must advert briefly to the sacramental theory of marriage, which at the present day is the only one that holds the field, at least for those who remain under the influence of the Church, as against the widespread inundation of subjectively individualistic ideas and practices.

The sacramental theory undertakes to give a ground for the permanence of the marriage tie. Does it succeed in doing so? According to the theory, God is a third partner in every marriage solemnized by the priest. God unites the pair, and what God has joined man may not put asunder. But what good reason is there for supposing that God did join together any particular pair, more particularly when the event proves that they were egre-

giously unfitted, maladjusted, or, as the phrase is, incompatible with one another. Does God link incompatibles together? Should he not be conceived as the author of harmony? Yes, if a single married pair existed harmonious in an absolute sense one might admit that the Diety had united them, adding that this particular pair may never be divorced—a superfluous addition, however, since being absolutely harmonious, they could not and would not separate.

But the Church does presuppose the existence of incompatibilities, uncongenialities, and the real ground on which the Church of Rome, at all events, vindicates the indissoluble union is its belief in the miraculous efficacy of the sacrament. The sacrament is the cement, as it were, which holds together what would otherwise split off. St. Augustine declares that the sacrament alone, as administered by the priest, renders the recipients capable of living together permanently in conjugal fidelity. Conjugal fidelity, he says, is regarded as a noble ideal even by civilized peoples outside the Church, but without the magical sacramental touch human nature is incapable of living up to such an ideal. To the objection that adultery is known to occur after marriages celebrated by the priest, Augustine replies that the grace communicated in the sacrament remains indelible, but that it operates in the case of adultery so as to make the rebellion of the adulterer against grace a more heinous sin, just as in baptism it makes a crime committed after baptism a more hideous crime.

In Ephesians v, we have a more spiritual interpretation of marriage, and a more spiritual reason given why it should be permanent, namely, because the husband has a certain work to perform on behalf of his wife, which is never complete during their finite existence together. The relation between the woman and the man is depicted as analogous to that between the Church and Christ. As Christ is the head of the Church, so man is the

head of the woman. The Church is the body of Christ, his earthly members. The analogy implies that the wife is to be regarded as the more earthly part in the union, it implies the supremacy of the man in marriage. Again, the phrase that Christ is the head of the Church implies that a certain influence proceeds from him and penetrates the Church. This influence, as the context shows, is that of overcoming the sense nature of the members of the Church, of making the Church pure in the sense of otherworldly. It follows again, *per viam analogiae*, that the work to be done by the man on behalf of the woman, the spiritual benefit he is to confer on her, is that of overcoming the more passionate tendencies of her nature, of fixing in her mind the otherworldly outlook. But this theory of marriage involves identifying spirituality with otherworldliness, it implies that the woman is the more passionate of the two, a contention which it would be difficult to substantiate, an echo of the Genesis story where woman plays the part of the temptress, and it represents the spiritual relation as unilateral, the man exercising the elevating influence, the woman being merely the recipient of it, while in truth reciprocity of influence is of the very essence of the spiritual relation.

The sacramental theory may still be a bulwark of permanent marriage for the members of the more orthodox churches, but it will hardly serve the purpose for those who have been taught to reflect upon the assumptions of the theory. Nor will the bare fiat expressed in the dictum "What God hath joined let no man put asunder" suffice to impress those who, when required to subordinate their happiness to something higher, expect to be furnished with an adequate reason for so doing. (Perhaps it might be argued that an adequate reason is not far to seek, seeing that the desire for happiness in impermanent relations is self-defeating. Impermanence itself is one of the chief causes of unhappiness, and, moreover, no one has ever been able to describe a state of society which

would be pleasing or even tolerable if temporary relations were to become the rule. But this would mean to discredit impermanence without furnishing a reason for permanence—the conclusion might then be that neither plan is acceptable, and that there is nothing for it but a choice of evils.)

Let us pause for a moment to consider the point which we have reached. The permanency of marriage is still intrenched in the laws and usages of society, and deeper down in the parental instinct; but habits may be unlearned, and even strong instincts may become uncertain, unless supported by intellectual conviction, and a theory of marriage justifying the permanence of the relation at present is nowhere in sight. The authority of the Church as far as it extends is useful as a dyke against the flood. It is a restraining but not a constructive influence. While if we turn to the philosophers, especially the philosophical systems of recent times, we shall get but scant help from their teachings. What has Bergson to say that is helpful in solving the marriage problem, or Bertrand Russell, or the experimentalists? As for the great German philosophers, the two who are reputed the most ethical, Kant and Fichte, are quite impossible as guides. Kant's views on marriage are pitched on the lowest scale; Fichte's are curiously, ineptly romantic. Hegel's opinions on the social institutions are conservative, but one must swallow intellectual absolutism in order to be content with his reasons.

To know what we lack is the *sine qua non* of progress. There is no ethical theory of marriage in existence at present that serves. This must be set down plainly, decisively, with full knowledge of what is implied in the statement. By an ethical theory I understand one that shall respect and even heighten the claims of the individual, while at the same time proposing a supereminent end to which the private happiness may and should be subordinated.

The issue lies between the ideals of permanence and imperma-

nence. We are bound to decide which of these two ideals we sanction. Permanence becomes peremptory if a truly objective end can be proposed which the individual will recognize as superior to his private ends, which he will embrace as being indeed his own dearest end, in the pursuit of which his existence becomes worthwhile in his own eyes. An objective end is one that stands on its own feet. An objective end is like a beautiful work of art that has a value of its own independent of the subjective state of the individual who created it, of the pleasure he experiences or the pain he suffers in making it. It has a certain externality apart from its creator, and yet is intimately connected with him, for it expresses a trans-subjective value which he is capable of conceiving and to a certain extent embodying. No human action can be without a motive; the motive in this case is obedience to the impulsion from within, and the satisfaction is found in giving free course to the inner constraint, despite the distress or even the anguish by which it may be accompanied, and despite the incompleteness of the result. Or, to put it more positively, the objective end, and with it the permanence of marriage, will appeal in the long run to those in whom activity is predominant—they are, in my use of the word, the ethically-minded; while impermanence will be favored by those in whom reciprocity is predominant, who reflect in all their relations and all their exertions upon the quota of pleasure which they may derive therefrom.

To live in activity as such directed toward a worth-while object—the worth-whileness of the object radiating into the activity, even when the object is not attained—is one state of mind; to treasure the pleasantness of one's own feelings is a different state of mind.

Turning now to the arguments adduced by the advocates of impermanence, we find that we have to deal, firstly, with their conception of freedom; secondly, with the meaning they attach

to self-expression; and, thirdly, with their dictum that where love ceases marriage should cease. I referred in the beginning to the young married woman who sought a divorce because she could not endure a binding tie, and to Brandes' exasperation as attributable to the same cause. Freedom in these instances means the absence of binding ties, of constraint in any form. To indicate briefly my own standpoint, I will lay down that binding ties are welcome in so far as they are necessary to unbind what is highest in us. Those binding ties which do not serve this purpose, like restrictions on the freedom of conscience, the freedom of speech and the like, are censurable, and social progress largely consists in undoing them. The other kind of binding ties are to be affirmed, and social progress largely consists in making them more binding, or one might say automatically effectual. Positive freedom is an expression of the essential self in us; the question is whether the tie, which permanently binds one man to one woman, is indispensable to freedom thus conceived. The issue is between wild freedom, neurotic freedom and positive freedom.

Next, as to self-expression. I hope it will not seem too pedantic if I distinguish three aspects of the self,—not, of course, three selves, but three aspects of the self—the lower, the higher, and the highest, and predicate as corresponding to them the minor ends of a human being, the major ends, and the maximum end. As to the minor ends, the animal ends, those which, broadly speaking, we share with the inferior creatures, no one, I imagine, will deny that in case of collision they should give way to the higher ends. To advocate impermanence in the sex relation for the sake of a more varied gratification of the sex instinct would be to reduce man to the animal level, since in a life thus lived, a disorderly, dissipated life, the mind, being uneasily set on sense gratification, the higher faculties, those of the thinker, the artist, the man of affairs, would stand no chance; the lower, groveling

purposes would fill the horizon, the things that count from the human point of view would be out of the picture. Moreover, the general mental instability that goes with such an existence is unfavorable to that concentration which is so essential to any valid achievement in art or science or business. The unbinding of the animal instincts blocks the way to the exercise of the higher faculties. The binding of the lower is necessary in order that the higher may act. This, at least, is indisputably a condition of freedom, and it is proper that a certain coercion in this particular be exercised by society—that laws, for instance, against crime be enacted, laws which the more developed human beings voluntarily consent to and are never even tempted to infract, but which are useful and necessary to restrain the weaker brethren.

But the position for which I specially contend is that not only the lower should give way to the higher interests, but that the higher, the major ends, should give way to the highest, the maximum end, in case of collision; and this is the pivot on which, in the last analysis, the issue between impermanence and permanence turns. This is the point where the harmful ambiguity of what is called the right to self-expression has to be exposed.

The right of self-expression, as commonly understood, implies untrammelled opportunity for the development of one's talents and tastes, of one's intellectual and aesthetic—that is, of one's higher—faculties, of those that subserve the major ends of life. But the major ends must yield precedence to the maximum end, the maximum end being the affirmation, not of the one or the other partial aspect of the self (the intellectual or aesthetic), but of the self as a whole, of the unique personality as postulated in others and in oneself. And this involves respect for the unique personality of others, and as a corollary the preservation of others so far as they depend on us for the sake of their unique personality. An instance in point is the action of a youth who was offered the

chance of a university education, and who made what for him was the grand refusal, because his aged parents were dependent on him for support, and there was no one else to take his place. He sacrificed his intellectual ambitions, perfectly legitimate as they would have been in other circumstances. He sacrificed a major end for the sake of the maximum end, he sacrificed his higher self, so to speak, in order to express his highest self, and such self-expression has the character of sublimity.

The same applies to mothers in relation to their children. No one nowadays questions the right of a woman to follow any vocation to which she is inclined, and for which she believes herself fit. Astronomy, chemistry, among the sciences, law, music, literature, the banking business, are a few of the walks of life in which women have essayed their power. No one questions their right to go as far as they possibly can. But neither for women nor men is it possible to follow two vocations at the same time. For every real vocation is exigent, and is becoming more and more so. It is desirable to have an avocation alongside of the vocation, but it is not practicable to have two vocations, to serve two masters. Goethe tried it and failed, and he condensed his experience, toward the latter part of his life, in the words: "Work and renounce"; work assiduously in thine own line, and try to develop thy talents and tastes in other directions only to the extent that is consistent with the most efficient performance of thine own task. Now motherhood is, or at least is in the way of becoming, a true vocation. It draws upon various sciences — on chemistry, physiology, on psychology, on the applied arts, on applied ethics, the theory of punishment for instance — and besides, since the family is the foundation of the State, and the right ordering of the State reacts upon the family, the wiser motherhood implies active participation in public life. The mother is no longer restricted, or supposed to be restricted, within the four walls of her house, but her interests and activities are nevertheless vocation-

ally focalized upon the life problems of the members of the group which centres in her as the mother. The single woman may choose any profession she pleases, but a married woman has her profession cut out for her. She may continue to have her avocation alongside, her music for instance, but if she have children she can hardly expect to be a professional musician, unless indeed she is willing to delegate the care of her children to paid assistants. A married woman therefore may have to sacrifice the higher interests of intellectual and aesthetic development, to forgo the development of certain talents and tastes in order to revere the maximum end, which is regard for the personality of those who depend on her. The question, here as elsewhere where self-expression is raised as an issue, is which of your selves do you desire to express, the higher or the highest?

But how do we stand toward the dictum that love alone consecrates the sex life? As against mercenary marriages, the marriage de convenance, marriage for wealth or title or the like, it is obviously valid. I have said above that absolute congeniality is a dream but a certain fund of congeniality, a certain intimate attraction there ought to be to warrant the hope of augmenting and perfecting it later on. But before we agree to the inference that where love ceases marriage should cease, had we not better pause to inquire in what sense the word "love" is used. It cannot mean the passion of the libertine, for in that case why speak of marriage? Illicit relations are avowedly temporary. The understanding on either side is that there shall be no responsibility, and therefore no permanence. It is just the absence of responsibility that appeals to the lovers of the wild freedom. It cannot surely mean that marriage is to cease when the physical charms of the woman diminish, a change which often takes place after childbirth, just at the time when the fact of responsibility stands out most unmistakably. If that were the meaning, then marriage

would be a mere cloak for promiscuity. But the plea that marriage should cease when love ceases is put forward by finer natures, and in their case it is based on an aesthetic ideal of life.

Let me here introduce a word as to the difference between the aesthetic and the ethical point of view. The aesthetic temperament is distinguished from the ethical in that it seeks to enjoy perfection here and now, while the latter endeavors to create perfection, and is willing to suffer the pain of imperfection while engaged in the effort of creation. For as much as a person is what I have called ethical minded, it does not follow that he is insensitive to beauty, to the harmonies of sound, color, line, etc., achieved by art. He will delight in them as recreations of the spirit, as stimulations for his proper task, as foreshadowings of those harmonies which the ethical ideal requires that he seek to actualize in human lives. The aesthetically-minded person feeds on the perfections of art, reposes on them as finalities, and when, leaving the domain of pure art, he faces the problem of associating with his fellow beings, who are not as ductile to the artistic touch as sounds and colors and lines, he refuses to take his share in the slow process of transforming human nature, and invents instead an illusory art of living on the plan of selecting for companionship those natures which are or seem to be already congruous with his own, and in whose society he hopes to enjoy even now the perfect harmony. Enjoyment of perfection on the one hand, working for the creation of perfection on the other, is the distinction.

As applied to the relation of men and women in marriage the aesthetic ideal may be defined as the ideal of mutual complementation, deficiency on one side to be rounded out by quality on the other; insights, intuitions, delicacies on the one side to be compensated by stronger intellectual outreachings, volitional persistences, etc., on the other, the two natures thus falling naturally and increasingly into tune, and each experiencing the more com-

plete expression of the individual self in consequence of the action upon it of the other self. Where, however, a mistake was made in the choice, where the partner fails to come up to expectations, where incompatibilities, at first unnoticed, appear after marriage—and it is precisely these incompatibilities that appear after marriage which constitute the real problem—then from the aesthetic point of view, and in the name of love, the marriage is to be dissolved, and the ideal partner sought elsewhere—a wild-goose chase if ever there was one.

From the ethical standpoint, the notion of mutual complementation as thus put forward must be strenuously combated. Just because it is so fine, so fascinating, and yet does not ring true, the falseness in it, the perils which it harbors, must be shown up. A certain objective end is to be pursued by the married partners greater and more worth-while than the finest mutually egotistic satisfactions. My thesis is that even in the most fortunate marriages a residue of incompatibility remains; nay, I go as far as to say that as individuation proceeds, idiosyncrasies will develop more intimate and difficult to match. My thesis further is, that wherever there is friction the conflict of impulses and desires can only be overcome by pointing to some overarching supereminent end, some commanding purpose which the persons concerned alike recognize, effecting unity through cooperation in the effort to accomplish that purpose.

This holds good in regard to the friction between the social groups, in regard to the conflicts of nations, in regard to the incompatibilities that appear in marriage. There must be some overarching end in view clearly discerned; the absence of such an end from the minds of men is the radical ethical weakness of our age. Cooperation, then, not complementation! Complementation, at least as the idea is understood, is a compact for the exchange of egotisms. I can best gratify my selfish purpose by ministering to

yours, and you in turn by ministering to mine. The selfish purpose in the case considered is the expression of the higher self, not of the highest. When we look at the highest we find that the satisfaction which it craves, no longer subjective, consists, as has been said, in the production of an independent good which has indubitable significance in the nature of things, aside from the pleasures and pains of the beings that are engaged in producing it. And cooperation in the effort which is subservient to that end is the keynote of conjugal love in its purest, most spiritual aspect. We love the person who is most precious to us in the sense of making our life most admirable, in securing self-respect on the loftiest terms. As fathers or mothers there is only one person in the world who is indispensable to us in this way, and this is the woman or the man with whom we are associated in marriage; for as fathers and mothers the attainment of our highest self-respect depends on our relation to the child, and as there is only one person associated with us in giving life to the child, there is no other upon whom we can count to render us this supreme service.

But let me define more exactly the overarching end to which marriage is devoted, the task which the man and the woman are to fulfil jointly. Marriage is the organ for the perpetuation of the spiritual life, which, so far as we know, appears in the finite world only in human beings. The spiritual life is a feeble flame that needs to be continuously replenished, and the vehicles of it, men and women, how frail are they, and how brief is their hold on existence! The trees of the forest survive us, the rocks outlast us by millenniums. If it were not for reproduction, this human race of torchbearers would become extinct, and with it the flame of which it is the bearer. Every married pair undertakes to fulfil on its part the task of humanity. This is the obligation which all who enter the marriage relation should have before their minds. But the task is not only to perpetuate the spiritual life, but to enhance

it—that is, to extend the reign of spirit on earth, to heighten its quality, to produce in human relations an image of “the Kingdom of Heaven”—that is, to transfigure as far as may be the natural relations between human beings into spiritual relations. Now the spiritual relation itself is nothing else than an ideally organic relation, one in which the organic idea, whereof we have no adequate example whatever, either in the animal or the human world, is conceived as perfectly realized—that is to say, a relation of distinctively differentiated functions so interacting that each in its exercise promotes the absolutely efficient exercise of the rest, with which it is systematically co-related. The conclusion is that marriage is spiritualized when each of the two sexes so acts as to draw out the distinctive sex quality of the other in respect to mind and character, and in so doing achieves its own—that is to say, when the essential womanliness of the one elicits the essential manliness of the other, and conversely, each in so doing becoming possessed of its own essential and distinctive quality. The formula of the spiritual relation is: So act as to elicit the best in others, in the process of eliciting the best that is potential in thyself.

As to what is this essential womanliness, this essential manliness, there may be different opinions. The psycho-physical nature with which we are endowed is the basis on which the spiritual is to be superinduced, and our knowledge of the psychology of sex is still in its infancy. But perhaps I may be permitted to suggest the following: The peculiar gift of woman, it seems to me, is to see life as a whole—hers is, as it were, the assembling function; the peculiar gift of man is specialization, the exercise of energy along specific lines. The whole which the woman sees is not indeed the whole of life; it may be, and generally is, only a section of life, often a narrowly circumscribed section—her social set, a certain parochial environment, a church fellowship—but that which she sees she is apt to see together, as a whole. The influence

of man should be to enlarge her world view more and more, to widen her horizon; and ideally the influence of woman upon man as he enters into the complexities of life, should be to help him to systematize the relations in which he finds himself, to order his purposes on a synoptic plan, to harmonize all his relations—to herself, to the children, if there be children, to the members of his vocation, his fellow workers, to the State of which he is a citizen, to humanity, to the universe. Ideally, and I am here speaking of supreme ideals, the woman represents the total world spirit, she is “the Eternal Womanly that leads man upward and onward,” she is the solar, centralizing influence, she is the Woman clothed with the Sun, she is Beatrice standing on the heights of heaven surveying the infinite scheme of things, and with the smile which radiates the beauty of her being contenting man with his place.

Some measure of such influence the two sexes may exert upon each other in their friendships, and more deeply in childless marriages; but it is the responsibility for the child, their common offspring, that most effectively calls out the interaction between them, inciting them to win the greatest possible spiritual profit out of their intercourse with one another—in order that on their part they may fulfil the task of mankind, which is to enhance the spiritual life of the next generation by planting the seed of spirit in their own child, which, so far as they are concerned, stands for future humanity. The child is the seal of the marriage compact. The responsibility to the child is the incentive that should incessantly draw out all that is best in either, in order that they may transmit that best for prospective increase to their successors in life.

Those who believe that a theory of marriage can be constructed without reference to the child ignore the peculiar good which it is the prerogative of parents to bestow upon children, and the peculiar ethical reaction which they get in return. A word as

to this. In all our dealings with our fellowmen the ethical view requires that we attribute to them a certain potential worthwhileness, apart from any actual value which they may have, and even despite their being actually nuisances and impediments to progress. The ethical view requires us to consider no fellow man as hopeless. It insists always on the potential in defiance of the actual. It is this that forbids us to exterminate even degenerates or hardened criminals; it is this that led Jesus to find disciples among harlots and tools of the Roman system of extortion (the publicans).

Humanity has worth apart from value, worth being the potential quality. Now parents—the mother especially, but the father also more indirectly—instinctively hold the child unspeakably worth-while, in advance of any value which it could possibly claim, in advance of any deserving on its part. To the child this being held so precious at the outset of life gives a sense of security, a sense of being at home somewhere in the world. It affords a kind of anchorage to which to attach its moral personality; while for those parents at least who transcend their instinctive impulses, the feeling they have for the child is a support for their ethical attitude toward human beings in general. Never can the good-will of trained teachers in a public institution, or the fraternity feeling upon which Socialism relies, take the place of this preferential relation of parents and children and the ethical experience into which it may be developed.

Concentration, I remarked above, is indispensable to the thorough performance of any great task—in science, in the arts, in affairs; it is certainly no less indispensable in the sublime task of searching out the essential personality of a woman, the essential personality of a man, of penetrating to the roots of the other's self, of gripping the uniqueness that so hides itself, though it is there, at least the ideal of it—of bringing it to the surface, of

making it an effectual *idée force*. Concentration, therefore, on one woman or on one man, in other words permanence in the marriage relation, is the spiritual *sine qua non*. This searching for the hidden, divine thing by each in the other, with the assurance that though elusive it exists, this yearning toward it, this foreknowledge that the complete union between the two souls can only be achieved at the summit of the nature of each—this, to my mind, is love, as it is known at its truest. And because the search, in the nature of the case, is perpetual, therefore the union must be perpetual. And we may say to those who insist that when love ceases marriage should cease: You are right, friends, only that what you say is a truism, for it is in the nature of the thing that properly appropriates the word love, that it shall never cease. The circumstances that it cannot cease is the very test and touchstone by which it may be distinguished from its fair or foul semblances.

I have set out to apply a certain spiritual ideal to the vital problems of modern life, of which marriage is one. But I shall now be told that I have traveled too far away from the actual facts, and that the ideal is too airy to be applicable. Take the case, for instance, of a superior man who finds himself tied for life to a frivolous woman, a woman of inferior mental capacity, who is dull to all the things that really interest him—can there be spiritual companionship between these two? And will not the man, supposing that he is courageous enough to disregard the restraints of convention, consider himself justified in putting an end to the relation? The case may easily be reversed, the woman being the superior, but to avoid circumlocution let me adhere to the first way of putting it. Or even suppose that the two parties start on a fairly equal level, but that the one develops more rapidly than the other, and outdistances the other. Referring to what was said above as to the difference between the higher and the highest

levels, my reply is that on the higher level, companionship may not be possible, but that on the highest, the spiritual level, it is. For spiritual companionship is a relation of personalities as a whole, and in the sex relation it is not just the intellect of the man that is to be mated with the intellect of the woman, but the integral man to the integral woman. And while this relation does require the development of personality on either side (the manifestation of worth in terms of value), nevertheless it implies fundamentally, and before all and above all, respect for personality, and the discarding of either by the other is contrary to such respect.

Moreover, the superior man, of whom we are speaking, if he go into the matter searchingly enough, may have a remarkable experience. He may, for example find the tables turned against himself, he may be startled into inquiring as he never did before into the motives with which he married this woman. Was it because she was good-looking, or had certain pleasing ways, or in the expectation of comfort and caresses, or because it flattered his vanity to see her preside over the hospitalities of his house? He may be asking whether he himself ever had any really spiritual ideal of marriage, any just conception of the office which a wife might fulfil for her husband, and whether he on his part had ever attempted to render the correlative office, and if not, whether it was to be wondered at that the relation should become mean or unbearably commonplace. And then I imagine that our friend the superior man may make a somewhat humbler estimate of his superiority, may see a vision of the possibilities of the marriage relation such as had never dawned on him, and this vision will undoubtedly change his conduct, producing on his side a new attitude toward the wife which possibly may meet with a response. For not infrequently we find that people with whom we habitually associate show to strangers a certain fineness in their nature which we never see, because we have been too precipitate in judging

what may or may not be expected of them. But if there be no response, the vision itself and the challenge of it, the spiritual growth which it induces, will be a compensation and consolation for what might otherwise have been sheer martyrdom.

The so-called conservative is one who advocates the status quo in regard to the marriage institution. I am not to be ranged on that side. I believe in conserving the good in those institutions which have been transmitted to us by our forbears, but believe also that the good can only be preserved by transforming it into the better. The good in marriage is the permanence of it, the unity of the two wills. But this unity of two has often been achieved by the suppression of one. Unity is indispensable for the advantage of all concerned, especially for the children, but it must come by consent, and that, as has been shown, can only be achieved by directing both wills toward an objective, overarching end. The right of woman to the most complete mental development possible, which was refused in the past, must be insisted on, not only in the interests of woman but of society in general. The outrageous double standard, already rejected in theory, must give way in practice.

There are many other evils that need to be corrected; for instance, the hasty marriage of young people who drift or rush into a relation of whose responsibilities they have not the slightest conception. These should be prevented by law and education. The indictment framed against what Nordau petulantly called the "marriage lie," against bourgeois morality and the institution of marriage as a part of it, is also in many respects true. The comfortable middle class extol the family as the foundation of all the virtues, and yet they take no effective measures to abolish the slums in which the primary conditions of a decent family life are lacking. Bourgeois morality extols the chastity of woman, while the low pay of female wage-earners puts temptation in their way,

not indeed irresistible temptation, as is sometimes extravagantly stated, yet often difficult to resist. Moreover, the cities reek with the social evil, and infidelities and brutalities in marriage are not infrequent, of which women are physically and morally the victims. Such evils as these are not to be extenuated by the defenders of marriage. They are in part the result of the present economic system, with which, however, the permanence of marriage is not bound up, in part the result of dark forces in human nature — appetites, ugly passions, streaks of primitive ferocity — with which every ideal has to contend. In any case, impermanence in marriage would not remedy these evils, but exacerbate them, and if it were adopted women in particular would be the greatest sufferers.

Also it should be said that there is another side to the picture. The increase of divorce is a grave symptom; but if the law were changed to permit the dissolution of marriage at will it is probable that the greater number of married couples would refuse to avail themselves of it — the parental instinct may be relied on to that extent. And again if there be no absolutely perfect marriages, there are many in which a degree of ethical development as well as happiness is attained that is to be met with in no other human relationship. The common life engenders common sympathy. A man must be very near the level of the brute who does not feel a certain awe, and gratitude mingled with humility, toward the woman who, in a kind of crucifixion, gives birth to their first child. The solidarity of husband and wife toward the outside world tends to unite them. Sorrow, as at the grave of a beloved child, grief, as over an unfilial son or daughter, draws the tie closer, and makes it sacred. And the common experiences tend to promote not only sympathy, but mutual understanding, the ability to enter into the state of mind of the other, to live in the life of the other. For the sorrow of a mother, for instance, in the case of an unfilial son or daughter, is unlike that of the father. The man may be

more hurt in his pride, the woman wounded in a deeper, more elemental feeling. Add to this that close companionship has at least the ethical advantage of counterbalancing egocentrism. Single men and single women, when living an independent life, are apt to be more or less shut up in the circle of their own ends, their thoughts are more apt to revolve about the self. In marriage and the family the centre of gravity is more apt to be transferred from the self to the others, thereby counteracting extreme individualism, producing, it may be, only an enlarged selfishness, which, however, is likely under the influences just mentioned to turn into something better.

As to extreme cases, divorce is, and in view of the present state of public opinion must still be, the legal remedy; separation, but without remarriage, is the ethical counsel of perfection. But whatever the legislation on the subject of divorce may be, or whatever changes may be effected in it, the object should be to strengthen, not to weaken, the presumption of permanence. To admit incompatibility as a cause would be to multiply the incompatibilities, to encourage the self-seeking man or woman to regard every difference as intolerable; while to grant divorce, as has happened recently, a second, third, or even a fifth time, is scandalous.

The outcome of the discussion may be summarized in the following statements:

1. The interests of the child—that is, the spiritual interests of future humanity—must be raised to prominence in the theory of marriage as against the prominence at present unduly accorded to the happiness of the man and the woman—the objective end must prevail over the subjective.

2. Binding ties are to be welcomed in so far as they unbind in man the higher and the highest.

3. Even the higher itself must be subordinated to the highest, the major ends to the maximum end in case of collision.

4. It is true that marriage should cease when love ceases. But it is the nature of that love which deserves the name not to cease. We love that which is lovable. That which is most lovable is the secret beauty in another's nature. Love is the feeling evoked by anticipation of union with that beauty. It constantly recreates itself and is intensified even while thwarted. It is a longing anticipating its satisfaction; it is the constant unwillingness to be separated from the object of its quest.

TEACH THEM
DILIGENTLY

EDUCATION FOR MARRIAGE

BARNETT R. BRICKNER

There is hardly an intelligent person today, who does not agree that education is essential for marriage. First, marriage occupies the major portion of a person's life. It really begins when the awareness for mating first stirs within the individual and ends with "when death do us part." I say this advisedly, even though I am aware that one out of every four or five marriages in our urban centers goes on the rocks and ends in divorce. But, I agree with G.B. Shaw that "divorce does not really end marriage, it merely resorts the couples—and marriage is thus continuous."

In the second place, everybody realizes how far-reaching are the implications of marriage with regard to personal happiness. Marriage affects us not only physically, but psychologically. A happy marriage creates incentive for achievement and success, whereas an unhappy marriage is often the reason why men fail.

There is at least formal agreement that our western civilization is based on the monogamic marriage—the love of one man for one woman, and one woman for one man—that here is the cement that binds together the home and the family. We believe that nothing can be right with society unless everything is right with the home and the family, and that if anything serious is the matter with these institutions then our society is threatened.

By and large young people do receive some education for marriage. Except for backward areas of our country, everybody attends at least elementary school. In their curriculum you will find that instruction on the facts of life is given about "the bees, the birds and the flowers." If the pupils attend school long enough, they are apt to learn something about the biological aspects of mating, in sex hygiene and also in homemaking. They get a smattering in the essentials of cooking, sewing, and first-aid. Some of the boys take shop work so as to learn how to hammer in a nail without banging their thumbs. All of this is calculated to assist young people to mate agreeably and to become homemakers.

But, in addition to this kind of direct and formal education for marriage, there is indirect education for marriage which children and young people pick up outside of school—in the street, from their companions, from the movies, in their reading—and in their homes. Some of it is wholesome—most of it is unwholesome. From their companions, they are apt to pick up misinformation about contraception, which often prevents them from feeling the need for obtaining really sound and practical knowledge of this subject, before getting married. From movies, and lurid news stories about life in Hollywood, from sex-pandering novels, and from daily reading of the newspapers, they acquire a conception of marriage that is almost wholly based on sex attraction. The formula they seem to accept is "when love ends, marriage should end"—and for most of them, love and sex are synonymous. That being the case, they operate on the theory that when they no longer gratify each other's sex desires, their marriage must break up, irrespective of the responsibilities which they have assumed—children, home, social relations, etc. If pressed hard, I would have to admit that I believe that this conception of marriage is rapidly becoming part of our American mores, particularly insofar as a large portion of our young people is concerned.

As a minister who has considerable experience counselling young people, I would say that sexual problems are responsible for the largest percentage of divorce.

On the basis of my own experience, I can make this observation, that the most potent of the indirect educational influences playing on the lives of our young people is the example set in the home. A young man or woman reared in a family where parents get along with each other, where there is harmony, peace, respect, and a self-sacrificing spirit between husband and wife, is apt to act that same way and is apt to create that kind of atmosphere when he or she gets married. In other words, a young man will treat his wife, as in the main he has seen his mother treat his father, and vice-versa. A quarrelsome home, an unstable home, has in my judgment more to do with making marriage unstable than has any other factor.

I am not sure that I have included all the educational elements that enter into what we call training for marriage. I know that I have left out one educational influence—namely, that exerted by organized religion—by the church and the synagogue and related institutions. I appreciate that these institutions endeavor to inculcate a spiritual attitude toward marriage. But I am also aware that the church and the synagogue and their related institutions reach only a very small number of young people in this country, particularly in the urban centers.

Now the question arises, how effective has this education for marriage been?

During the war, I had the opportunity to visit the various theatres of war by appointment of the late President Roosevelt and the War Department, and as the representative of the National Jewish Welfare Board. I met with thousands of men in intimate discussion, in what they call "bull sessions." With reference to the question of their attitude toward sex and marriage, I found wide-

spread sexual promiscuity and a very high venereal disease rate among the members of our armed forces — higher than I, who am aware of the general incidence of venereal disease in our population, anticipated.

What did the Army do about it? It was not concerned with the problem from the moral viewpoint — that they believed to be the concern of the church, the school, and the home. Their business was chiefly to keep the men on their feet rather than having them in bed; and so, outside of a talk or two by the Chaplain and the doctor, and the showing of a film about the dangers of venereal disease, they proceeded to establish prophylactic stations and practically compelled the men, when they went on leave, to take with them packets of contraceptives. They made it a court-martial offense when a GI, after contact, failed to report for treatment. In fairness, I must report that some of our Commanding Officers placed “out of bounds” areas which the British and the French did not. Such is the stark reality of sex morality in the armed forces.

Another impression was the depressing effects on the morale of the men when they received cooling off letters from their wives and sweethearts, of which there were many. Those whom they were trusting, whose love and loyalty they were counting on to keep them going, were failing them, and were taking up with 4F's at home. “What was the use of fighting and going through all of this hell?” they would say to the Chaplain, when they came in for counsel and guidance, when one of those letters arrived. The Chaplain had a very tough job indeed trying to buck up these men and to keep the fighting spirit in them.

You may say, “So what! This is the natural concomitant of war, the result of great strain and temptation, imposed upon those who are away from their loved ones, and as such had to be

expected — but that's no reason for losing our sense of perspective. Everything will be all right again, when we get back to normalcy."

But, I beg to differ. This condition was only aggravated by the war. It had existed long before the war. It is an indication that our homes, our schools, our churches, have failed to inculcate in our men and women those attitudes and habits which should have made for a greater degree of continence. I believe it reflects a certain nihilism, not only with regard to our problems of sex and marriage, but to all problems in which character and standards are a condition to stabilize American life today. All of us who are ministers have had experience with the rush of war marriages, which became almost a stampede to the marriage altar, and all of us have our fingers crossed about the outcome. Already one out of every four of the million-and-a-half war-wedded GI's who have returned are entangled in divorce proceedings, and experts are predicting "that by 1956, one million, or two out of every three, of these war-time marriages will end in divorce," due to a variety of reasons, with which all of us are familiar.

What are we going to do about it?

I can hear voices coming from many directions, all giving the stock answer — the answer that is so patent — "More Education — More Education."

It has become the dogma of our time — an assumption — all accept, that education is the panacea for all ills and all problems. Whenever we are stumped by some difficulty, somebody is bound to rise in the meeting and declare, "What we need is more education." Little thought is given to defining the kind of education that is needed. Those who cry for more education usually clamor for more information, for more facts, assuming that given the facts, people can be trusted to draw the necessary moral conclusions. Is not the state of our world a refutation of this assumption?

The world is almost surfeited with science and facts—but look at us!

Education is valuable in the solution of social and personal problems, only if that education translates itself in terms of character building—if it shapes and moulds its subjects into stable and well-rounded personalities. It is patent, is it not, that the education we have given our young people, in preparation for marriage, has failed? Why? Because, it has concerned itself largely with imparting the facts of life rather than the principles of life, because it has educated in techniques rather than inculcated moral views. The techniques with which education deals change faster in a world of scientific research than people can acquire them—and, therefore, life becomes “a race between education and catastrophe.” In my opinion it is not so much a race between education and catastrophe as it is between religion and catastrophe—and by that I mean conditioning people so that they lead a moral life—a good life.

The principal business of religion is to translate itself into terms of decency and considerateness. To me, religion is not this or that dogma—this or that ritual—denominationalism—creedalism. To me religion is “man thinking his highest—feeling his deepest and doing his best.” It does not matter how the techniques may change—the great moral principles remain eternally the same. The mandates of the Decalogue were given four thousand years ago in the midst of a primitive civilization—but, they remain as sound today as they were when they were given—despite all the scientific changes that have taken place. What they need is not change, but application. Unless education moulds character and creates moral attitudes—all the education in the world will be of no avail. On the contrary, what we have called education has had the effect of making civilized savages out of us—that’s what it did to the German people. Certainly, they were the

most educated, the most literate people in the world. Their scientific research was the most highly developed. But, in what did it end? In savages dressed in frock coats and striped pants. Why? Because it trained the head, and left the heart untouched. What we have called education, gave us the Atomic Bomb. But, only moral education will save us from its devastating effects.

It is a happy augury that at this juncture of crisis and decision in the life of mankind, it is the very scientists who worked on the Atomic Bomb, who have become the moralists and the preachers, warning us "the Atomic Bomb is here to stay, but are we?" It is they, who point to the need of a new dimension in education, that the religionists have long talked about, but have done very little with—namely, the need for spiritualizing education, and for indoctrinating people with moral disciplines.

There is still another thesis—and that is that the preservation of our western civilization depends upon the monogamic family. I know that there are those who contend that it is nobody's business what the individual does concerning the satisfaction of his sex urge, that with the widespread use of contraceptives, the family does not necessarily have to be any part of it. And, that if men and women choose to be promiscuous that is their affair, and that the time to think about their family is if and when children are planned. And, that even in this instance, they may become wards of the State—shades of Plato and *The Republic*. I shall not take time to refute this doctrine, which is more widely held than we are willing to admit, but I do want to emphasize that for the most of us, there is a direct relationship between the satisfaction of the sex urge and the maintenance of the family—and any other thesis that departs from the monogamic family spells doom for our civilization. I say this particularly as a Jewish teacher, because I know that it was the family that preserved the Jew. In my humble judgment, the greatest contribution that the

Jew has made to the world, next to Ethical Monotheism, is his conception and organization of the family.

What are the basic principles on which marriage and the Jewish family life are founded?

In the first place, it is the idea that marriage is *Kiddushin* — “holiness.” Marriage was never regarded by the Jewish people as a sacrament. It was founded on a contractual relationship which was suffused with the beauty of holiness. It was the communion of two bodies which through love and marriage were transmitted into the communion of two souls.

Divorce was permitted in early times by the Pharisees, though it was forbidden by the Sadducees. Fortunately for Judaism, in the conflict between these two schools of thought, the Pharisaic, or what we now call the Rabbinic view of divorce, prevailed. The Church, on the other hand, adopted the Sadducean view, and marriages became a sacrament, so that those whom God joined together, no man dared to rend asunder.

Among Jews, the chief purpose of marriage was the raising of a family, and marriages were frequently arranged, and worked out, for the most part, very happily. However, romantic love was not frowned down upon. As a matter of fact, the Bible has many references to romantic love. But, the Jewish people have always realized what a wild and impetuous thing romantic love could be unless it was suffused with a sense of holiness and transmuted into terms of common purpose between the lovers, which kept it in check. That is why they made the begetting of children so basic a purpose in marriage. Jewish law maintained that a couple that had been married ten years and had no children should be divorced. Though the ancient Jews had little knowledge of what we call eugenics, they emphasized the importance of background. *Yichus* — good family — became a by-word in Jewish life. Similarity of background was important also for marital happiness. This is

one of the reasons why they set themselves so strenuously against inter-marriage, because in Biblical times, particularly, lewdness and sex immorality were part of the pagan religions and the pagan peoples among whom they dwelt. Purity of sex life is one of the basic tenets of the Jewish faith and of Jewish life, and perhaps no single factor played a greater role in the health and well-being of the Jewish family and the Jewish community than the strict observance of the laws against sexual promiscuity. Along with this conception of "*Taharas Hamishpacha*"—purity of the family life, went the ideal of "*sh'lom bayis*"—harmony in the family. The Jew knew where there was no harmony and no reverence there could be no love. The home was regarded as a sanctuary—a "*miqdash m'at*"—a little Temple, and many of the most important religious observances in Judaism were centered in the home. The Seder, on Passover, the family meal at which the story of the Exodus from Egypt and the liberation of the Jewish people is recited, is a home, not a temple ceremony. Education was fostered in the Jewish home. A home without its book-case and study was no home. Poverty, said the Jew, was excusable—was a matter of luck, but ignorance was a sin, for education could be acquired by everyone.

What I have been trying to emphasize is that the fundamental mistake in our educational process has been in imparting the facts and the techniques of life, without accompanying it with indoctrination in the basic principles of living. These principles of life, I contend, are basically religious in character. I do not advocate the teaching of religion as a subject in the schools, but I do believe that the religious spirit should suffuse every subject that we teach; that the spirit of reverence, of holiness, a sense of duty and obligation should permeate every subject and be the climate in which all subjects are taught.

Is it heretical for me in this forward looking progressive age

to say that in order to go forward in the field of education, we must go back—back to a philosophy concerning marriage, the family and sex which is to be found in the teachings and standards of all religion? What are some of these standards?

1. That happiness has the greatest chance if one accepts the ideal of chastity before marriage and of complete faithfulness in marriage.

2. That the chief purpose of marriage is not sex gratification, but the making of a home, the rearing of children—and the working together for economic security.

3. That sex is more than something physical. It is psychological, spiritual and involves the whole person—the total ego.

4. That happiness in marriage is not a gift, but an opportunity. It is an obligation—not an experiment. It is a challenge to create a better life.

5. Most mating is fortuitous. It comes out of making a chance relationship into a choice relationship. Success in marriage does not come merely through finding the right mate, but through being the right mate. Marriage is a mandate to create a team—not just a couple. Its purpose is to make of two “I’s” a “We, Inc.” I like the way Andre Maurois puts it. He would have the marriage vow read “I bind myself for life—from now on my aim in life will be not to search for someone who will please me, but to please someone I have chosen.”

RELIGION IN THE HOME

MOSES JUNG

Why teach our children religion?

If we use the term religion in its broadest sense, it is obvious that everyone has a religion, a loyalty to what he thinks is of supreme value, which he can scarcely avoid transmitting to his children. A philosophy of life profoundly influences one's attitudes towards basic problems of living such as are involved in marriage, the home, the community. Whether their religion be of the conventional, institutionalized type, such as Christianity or Judaism, or one of the unconventional loyalties which have grown up outside organized religion, parents will, naturally, wish to provide a framework of ideals that will help their children to adjust themselves socially and spiritually to the life around them. They owe this to their children; if the parents refuse to accept the responsibility for such guidance they leave it to outsiders or to the child's immature judgment. Many maladjustments and neuroses in adult life are traceable to faulty training, or lack of training in religion.¹

To most people religion means something very concrete. Philosophers may discuss and tentatively accept abstract definitions of religion.² They may perceive behind the bewildering variety of the world's religions a common striving, a common goal, and a

supreme value which they call ultimate reality and which is usually designated God. To the vast majority enmeshed in life's everyday duties, however, religion means a circumscribed, definite experience. It means participation in the worship and practices of a particular religious group, the sharing of beliefs, ideals, attitudes, and a philosophy of life. Such participation creates a feeling of kinship and gives status to the individual, an important factor in a well-adjusted personality. It is true that the more alert are eager to reach out beyond the confines of their own group and gain an appreciation of the ideals of other religions. Such people learn to evaluate critically their own ideals and their methods for realizing them, but even so they are still dealing with religion in a concrete sense. It is in this sense that religion will be understood here.

The most important training ground for religious education and character development is the home. This is not to minimize the value of the improved curriculum of church and school and the enlightened methods of the modern preschool, but their good effects are greatly weakened unless there is a home in which the varied experiences of the child can be intelligently integrated. All available data³ point to the conclusions that the first five or six years of a child's life constitute the most important period in the formation of his character, his ideals, and his attitudes; that the influence of the parents in forming the child's ideas of right and wrong completely overshadows that of his teacher, club leader, or Sunday School teacher; that the work of these agencies can be thoroughly nullified by the counteracting influences of a poor home; and that the physical and mental habits formed in childhood are a more effective control of conduct than all the moral teaching in the world. In the home, in the atmosphere jointly developed by parents and children, the basis is laid for the growth of wholesome personalities. Archimedes, a famous Greek scientist, boasted:

"Give me a place to stand and I will move the earth." The modern educator says: "Give me the home and I will rebuild society."

1. THE FIRST YEARS

The religious education of children should be a developing process. In the first stage, from earliest infancy up to approximately the time when the child has completed the second year of elementary schooling, the parent must assume the role of a benevolent autocrat and see that the basic patterns of conduct, habits, attitudes, and tastes now being firmly set in the child's personality are exemplary. Personality development begins at birth; no matter what is said the child responds automatically to the behavior patterns around him. His early plastic stage presents a great opportunity for molding his character and, at the same time, imposes a proportionate responsibility on the parents.

In order to make the training of these early years effective, it should be realized that, at this time, the dramatic aspects of life appeal most strongly to the child. He can copy behavior and participate in experience. He is rarely interested, however, in the theories of things, for they are not within the range of his experience. He will accept, through imitation and play, religion as it is lived by adults in the home. Therefore children should at an early age, join in religious home ceremonies: in prayer, in grace at the table, in the cycle of festivals, such as Easter and Christmas in the Christian home, and the Friday evening, the Passover, the Feast of Dedication in the Jewish home. The Passover ceremonies help the Jewish child relive the first struggle for freedom of religion, the Christmas season to the Christian child becomes a powerful object lesson in good will towards men, the Feast of Dedication symbolizes the victory of right over might. In religion, as in art, doing comes first, appreciation later.

Children at play often delight in assuming the life and responsibility of their elders. Imitation and dramatization are part of the child's preparation for life. Many Bible stories appeal deeply to this dramatic instinct of children. The tales of Abraham's hospitality, of Isaac's courtship, of Elijah's condemnation of Ahab, of the friendship of David and Jonathan, of the struggle between David and Goliath, of the exploits of Gideon, of the war of liberation of Deborah and Barak, of Amos, shepherd and prophet, defending the downtrodden, supply an admirable and worth-while dramatic fare.

Sex questions arise naturally in everyday experiences of the home. It is not necessary for parents to manufacture an occasion. Children's questions usually are concerned with the origin of babies, the process of birth, physical sex differences, the father's part in reproduction. Significantly, certain Bible stories evoke such questions on the part of the children and provide parents with an opportunity for answers directly applicable to specific situations. Such answers, of course, must be adapted to the child's level of understanding. Certainly, few things can compare with the Bible for lack of evasion, and freedom from sentimentality and prudishness on the subject of sex.

As has been said, parents cannot avoid transmitting to their children their basic attitudes before the children are able to judge them. Attitudes assumed prior to judgment are usually called prejudices. Not all prejudices, however, are socially harmful. They may be positive or negative. Prejudices against unsocial conduct are very valuable, as are prejudices in favor of reverence for things worthy of our respect. In a religious atmosphere a positive attitude towards beautiful and desirable things, towards the great festivals, moral conduct, worship, God, should be carefully fostered. The parents' real attitudes and underlying motives are readily sensed by the child. Absolute sincerity is indispensable. Children have an

uncanny faculty for discriminating between what you say and what you really think. For instance, it is of the utmost importance that you do not pretend to know more than you really do about God. When the child discovers that he has been misled his confidence in his parent will be seriously undermined and he will be robbed of a much needed sense of security.

Social attitudes are fundamental in the development of human nature and we should hand on to our children an appreciation of ways and values that are different from our own ways and of people different from ourselves. The children should be given to understand that the tradition in which they grow up is only one of the great human traditions, that the Bible is only one of the great Bibles of the world, that in every religion there are outstanding personalities and high ideals. Such an attitude, crystallizing in the conviction that Christianity is best for most Christians, Judaism for most Jews, and Mohammedanism for most Mohammedans, has far-reaching implication in every phase of human endeavor. Parents must first inform themselves about the basic facts and underlying motives in other religions and attain a sincere appreciation of them. If, for only one generation, all children were brought up in such an atmosphere of understanding, what untold stores of energy that are now wasted in arousing racial and religious prejudice could be set free for constructive work.

There is also a more practical routine level of experiences. In reaching out beyond the home, the child will make the acquaintance of people of all kinds, among playmates and older persons. He may notice new standards of behavior. He may have been told by his mother not to litter the lawn with toys and papers, whereas the children next door receive no such cautions. Certain words taboo in his home are freely used by others. In Sunday School some boys and girls follow the teacher's instruction, others do not. In one home blind obedience is required only on rare

occasions, in the other home it is always sternly enforced. In one house the children are Jews and go to the synagogue on Friday evenings, whereas in the next one they go to church on Sunday mornings. Such situations, in so far as they conflict with prejudices, may create conflicts. How are they to be solved? To say summarily: "We are better people than the others," or "Those people don't know how to behave," or "They don't know better," is likely to create attitudes of snobbishness or condescension. To disregard them is equally bad. To try to understand why such behavior exists would be a better method. Such a practice will carry over, with salutary effect, into other situations.

Above all, children should be helped to acquire a wholesome attitude towards life, to learn to manage well their disappointments and their joys. A religious atmosphere in the home may be very conducive to the development of a sense of proportion and a sense of humor. Parents who have a profound trust in the worthwhileness of life and confidence in God will express these attitudes in meeting life with emotional maturity. They will take the long view of things. In such an environment children will be trained not to take childhood disappointments too seriously, but with a smile.

In adult education, by labored intellectual processes and much patience, we sometimes succeed in eradicating harmful prejudices and in inculcating socially valuable attitudes. From the standpoint of economy of educational effort, as well as from the viewpoint of psychology, such attitudes should be cultivated in quite young children, long before the period of rationalization sets in.

Naturally such training implies a good deal of obedience on the part of the child. The question arises: Is there any place in religious education for sheer obedience, that is, the unquestioned acceptance of the will of another? While there may be instances in the life of the child, particularly in its early stages, when it is

essential that commands be implicitly obeyed for reasons of safety and health, insistence on blind obedience in religious behavior should be changed as early as possible to the development of cooperative conduct.

In summary, the only way to gain cooperation from the child is, first, by surrounding him with consistent and regular habits and attitudes; second, by establishing *esprit de corps*. We should not expect of him a performance of acts that other members of the family manifestly disregard. He may gain the impression that certain religious customs and disciplines are imposed upon children only and are to be outgrown as time goes on. We should, moreover, cultivate the aesthetic aspects of religion within the sphere of his understanding.

2. EARLY ADOLESCENCE

In early adolescence, the relation between parent and child undergoes decided modifications. Whether there is direct connection between the physiological growth of the child and religious and moral growth is still an open question. Progressively less room exists now, however, for the parent to practice benevolent paternalism with the child meekly or unquestioningly accepting his rule. There should be a decided swing by parents towards a democratic form of government. Conformity should not be required without giving satisfactory reasons, without definite recognition of the child as a personality increasingly interested in explanations. Before committing himself to a particular action or discipline, the child now insists on weighing the reasons given by the parent. Insofar as the parent succeeds in making his instruction meaningful and attractive, he will elicit cooperation. This applies particularly to participation in religious customs and ceremonies. It now becomes the task of the parent to serve not only as the consistent exemplar

of his religious heritage but also as its interpreter. It is increasingly clear that, in this field as in any other, there is no substitute for thorough information.

At this time a good school can be a valuable ally. The child's studies include history and folklore, heroic personalities, the underlying meaning of symbols, hitherto taken for granted. Both custom and creed must be reinterpreted and re-evaluated in terms of new knowledge. Under supposedly competent instruction he studies the contributions of various groups to the common progress of mankind, and discovers, for example, in his class in American history, that Catholics, Protestants, and Jews were all worthily represented among the pioneers. Such representative names as Lord Baltimore, Roger Williams, Aaron Lopez, exemplify not only outstanding American patriots but also loyal members of their respective groups; they show how the very roots of American democracy were nurtured in religious idealism. Such facts can be utilized to point out that one's capacity for loyalty is strengthened and not weakened by having more than one type of ideal, more than one loyalty. There is such a thing as training in loyalty. In the words of Justice Brandeis:

"Multiple loyalties are objectionable only if they are inconsistent. A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family and to his profession or trade; for being loyal to his college or his lodge. Every Irish American who contributed towards advancing home rule was a better man and a better American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will likewise be a better man and a better American for doing so."

In the social studies there are presented problems affecting the welfare of the community. Young people invariably react

strongly against the inhumanities of the age, against war and social injustice, against social and religious persecution. They become acutely aware of the contrast between the helpful atmosphere in the home and the competitive system of the outside world. The child learns that there is but little practical connection between the command "Love thy neighbor as thyself" and the profit motive in business. If he has been led to believe that the ideals of religion are generally accepted as the actual guiding principles of human procedure, he is in for a rude awakening. His religious development will be thwarted and he will become cynical unless he has been helped to a realistic appraisal of the world's imperfections.

Parents should tell him they are convinced that, although all people do not practice religious ideals in our day, ultimately the majority will be won over to them. The youth should be made to feel that he is fighting for a better day in the vanguard of religious idealism and social progress. Nothing will prove more helpful in this regard than consistency and integrity in his parents and the good example of teachers and friends. Life is stronger than argument.

The history of religion can be revealed to young people in the light of this ideal. It should be impressed upon them that the first and most consistent attacks on social evils were made by religious men, the Hebrew prophets. Amos boldly denounced religion which permitted exploitation of the poor, the amassing of power by the irresponsible rich, emphasis on ritual rather than social justice, the suppression of democracy. Isaiah, Jeremiah, and a host of minor prophets fought the same battle over again against the kings, priests and landowners of their day. Their indomitable spirit throughout the centuries has helped to keep alive the determination not to countenance religion which condones injustice. A dramatic portrayal of the prophets and their problems is given by Henry Wallace in his book, "Statesmanship and Religion." He

finds much in the contemporary American scene which is basically identical with the conditions of long ago, the struggle between the farmers and Wall Street, between landlord and tenant, the national and international tensions. By such an approach the young person may receive a profound impression about religion at its best and may elect to identify himself with it and adopt a realistic attitude towards idealism. It is extremely significant that at the World Conference for International Peace through Religion the Commission in charge came to the following conclusion:

“What appears to us most impressive is the identity of the principles now urgently preached by experts in practical affairs, with the principles always preached by great religious teachers — namely, human solidarity, unity of life, interests, destiny; cooperation, instead of competition, as the guiding rule of life; help, instead of exploitation of the weak and backward. These are the principles taught by every great religious seer. They are also the principles taught by every good modern economist and political and industrial authority. Far from being considered ‘mystic’ or ‘impractical’ today, these principles are acknowledged as the only practical basis on which the modern world can run.”⁴

The study of science in high school may be disconcerting to a boy or girl brought up on the literal interpretation of the Bible or on rigid religious rules. Often, when such notions are found unworkable in view of new knowledge, his whole outlook in life is jarred and shaken. His sense of religious security totters and with it his belief in other standards, social and moral. A telling instance of such an upheaval is related in the autobiography of the famous Scottish physician, Sir Arthur Keith. Meticulously observant in his religious life and unquestioningly loyal to traditional religious tenets in his early youth, he felt compelled, by the study of science, to forsake his religion.

It is for the religious educator to interpret the Biblical text

and Biblical literature. It should be made clear that throughout history the interpretation of the Bible has been flexible. To give one example: those portions dealing with Creation, the story of the Garden of Eden, Joshua's command that the sun stand still in the valley of Ajalon, and the like, have been explained in more than one authoritative way. Throughout the Middle Ages religious leaders were acutely aware of the apparent conflict between science and religion. To quote one great religious philosopher of the tenth century, whose views are still acceptable today:

"If, as often happens, the word of Scripture appears to contradict what we had assumed as true, it becomes our duty first to submit the assumed truth to a careful examination. For it may be found that it is based either on an imaginary experience or on false reasoning. If, upon conscientious revision, we still feel convinced that the Biblical word is in conflict with experience or reason, then we are not only entitled, but in duty bound, to interpret the Scriptural passage in question allegorically, so as to bring it into harmony with the accepted truth."⁵

Even the so-called normative portions of the Bible, those which deal with the standards of behavior, were subject to interpretation and to application to the changing requirements of the day. A source of frequent misunderstanding in the Old Testament is the so-called *lex talionis*, eye for eye, tooth for tooth. Even in Biblical times exact retribution was limited to murder, as it still is today in most countries of the world. Through the introduction in later times of stringent rules of evidence and cross-examination, it was made extremely difficult for a Jewish Court of Law to impose the death penalty. Equally in the New Testament there are laws, such as those against taking an oath and those prohibiting divorce which, at least according to the Protestant interpretation, have been changed to meet modern conditions.

In a profound sense, sex education is part of religious educa-

tion. It is a truism that the wise handling of the sex question very largely controls the wholesomeness of family life, the moral and spiritual atmosphere of the home. The world of sex comprises obviously not only the phenomena surrounding the reproductive process, but the manifestations of sex as they appear in social relations between men and women: love, chivalry, friendship, art, the totality of sublimated sex experiences.

Wholesome sex education is still the privilege of the few. In too many homes there is either none at all or it is sadly neglected. Most of the present-day parents were adversely conditioned in their youth. Sex was something not to be mentioned in polite society, something connected with the joys of the flesh definitely inferior to joys of the spirit. Parents frequently have carried this attitude over into adult life and are, therefore, unable to instruct their children without a sense of embarrassment. Much morbid curiosity and unnecessary suffering could be eliminated by a factual, uninhibited approach.

Sex should be presented as a normal function of life. Sexual maturity should be explained as a gradual process implying not only physical phenomena but involving also social and spiritual values, such as affection and security of home life. The sex attitudes of the children will receive their strongest direction from the character of the parental relationship pervading the home.

3. LATE ADOLESCENCE AND MATURITY

As the receptive child who develops into a questioning member of the family council passes into the period of late adolescence and maturity, a more decisive change towards his elders takes place.

This is a time of many adjustments, of which religious adjustment is only one. Unfortunately the child's personality does not unfold as graciously as does a flower turning to the sun; in

his attempt to obtain independence from his elders and to develop his own personality, uninfluenced by commands or suggestions of his monitors, he will often militantly and even violently react against their control.

Parents will now have to compete with new forces and new influences. At college the young person may be fascinated by the unconventional ideas of a brilliant teacher who seems to play havoc with time-honored tradition; or by a writer who is looked upon as the last word in intellectual attainments, or by the views of his contemporaries. Against the background of this new freedom the old standards of home appear to be humdrum. He invariably suffers from emotional and intellectual indigestion.

To the average layman the most disconcerting factor of this stage of rebellion is the iconoclastic attitude of young people towards the religious beliefs and ethical standards of their elders.⁶ It is no longer the question "Why should I believe in God?" that may be hurled at the bewildered parent, but such devastating queries "Why do we need God?" No longer "Why Judaism or Christianity?" but "Why Religion?" Religion may be denounced as an opiate for the unlettered, prayer as meaningless egotistic babble, worship as retrogression to barbaric times when people were afraid of the unknown and thought to propitiate it by incantations and ceremonies; loyalty to one's group is branded as being on the same level with the herd instinct of prehistoric man.

All these concepts, our rebellious youth demands, ought to be radically changed. Instead of denominationalism there ought to be one universal religion, preferably one consisting of the best elements in all religions. The idea of God, we are told, should not be confined within the puny theology of ephemeral man, in creeds and anthropomorphic strait-jackets, but should come out of meaningful human relationships. The more sophisticated suggest that the concept of God be frankly acknowledged as an hypothesis

which best explains the universe. Instead of favoring the retention of the economic and political status quo, religion should boldly place itself on the side of the underprivileged, the toiling masses, and should unceasingly emphasize the need of social betterment.

More serious than academic discussions about religious concepts is the charge that organized religion does not meet the challenge of social progress. The parents should frankly admit that there is a good deal of conservatism in organized religion — just as there is in organized society and government. Yet we do not, on that account, repudiate the organization of men in society; rather we seek to improve that society and make it measure up to its highest possibilities. Why then should we abandon the principle of religious organization because religion, now and in the past, has often supported political and economic reaction? Rather we should exert ourselves, and we do, to make organized religion fulfill its own ideals. In modern times, religion has increasingly become the champion of the oppressed and the mouthpiece of social justice. In this country, Protestants, Catholics, and Jews have been cooperating for the promotion of equitable social relations between employers and employees, and for understanding between the members of various religious and racial groups. Here again, if the parent is well informed on the progressive movement in his own and other religions, and proves himself openminded and sincerely liberal, he can cause the social and intellectual awakening of the youth to become a source of union with his faith, rather than a repudiation of it.

What has been called "the experimental temper" of mind offers another serious problem to religious education. We test and measure, collate, check and recheck, everything under the sun — for better or worse we are immersed in experimentation. Even our morals have been drawn into this vortex. Youth asks for scientific justifications of our traditions. Like scientific hypotheses,

they may have to be reconstructed or, if need be, replaced, particularly in the field of morals. The question is asked: Why not experiment in morals? And, since so many marriages are wrecked, why not include in these experiments sex relationship?

In discussing the first stage of religious education the importance of cultivating a sense of proportion has been stressed. At the college stage, to prevent poignant tragedies resulting from clashes between impetuous youth and authoritarian parents, this is particularly necessary. Parents must understand that these violent reactions to conventional ethics and religion are the natural growing pains of a developing personality; that there is no malice aforethought in these attacks; that ever since Adam there has been tension between the generations on this score. Parents should not lose courage easily and give up in despair. Youth needs a sounding board and parents must needs serve. It was Ecclesiastes, the gentle cynic of Biblical fame, who long ago posed such disturbing questions about the destiny of man and beast. A generation ago the ethics of the superman of Nietzsche was thrown by undergraduates at their parents and teachers; and only a decade ago an imitation of Mencken's skepticism was considered the hallmark of a wideawake student. Today Freudianism, materialism, and hedonism are exploited.

Yet the situation is not without its redeeming features. Rarely does a student surrender body and mind completely to one philosophy. His intellectual love often springs from short acquaintance with the philosophy of his choice and may change for another love, or a number of loves. The same contrariness that made him attack the traditions of old will prompt him to discover flaws in the newly adopted substitute. His social radicalism must not be overestimated. It is well to realize that it is one thing to corner one's parents in a discussion on the most recent realistic novel or companionate marriage or sex repression. It is quite

another thing to translate theories into actual practice. Every educator knows how frequently such iconoclasts settle down and proceed to cultivate the standards of their parents in home and community. They revert to custom and religion.

Adolescence, while it lasts, is like a lusty wind or storm which sweeps away false fronts, hypocrisy, and make-believe. Its very skepticism of accepted truth harbors the germ of progress. Honest doubt should always be given an honored place in religion. The best that parents can do in dealing with this tempestuous period is to stand their ground, to accept the challenge, and not to evade the issue. At this stage only sympathetic understanding, not an authoritarian approach, will help young people. To underline economic or affectional dependence is extremely unwise.

Above all, if religion is to command the respect of the younger generation, it must be able to justify itself in the face of criticism, historical and scientific; its intrinsic value must be made evident; it must appeal not only as a desirable pattern of living but as a force indispensable for human welfare and social progress.

TO LIVE BY

NEW DECALOGUE OF FAMILY RELATIONS

ABRAHAM N. FRANZBLAU

1. Thou shalt love and respect thyself as a personality, that thy family and friends may respect thee, and themselves as well.

2. Honor thy marriage and thy mate that thy home may be a bedrock of love and security beneath thy children's feet, and a shining beacon to thy friends and thy community.

3. Thou shalt not "play God" with thy family or thy friends, nor even with thyself, setting thyself up as omnipotent, omniscient and infallible in thy household.

4. Thou shalt not judge people according to thine own pattern, nor try to make thy children over in thine own image, nor avenge upon them the sins of thine own father against thee.

5. Thou shalt give thyself, thy spouse, and thy children freedom to grow, but shalt exact responsible behavior as its incorruptible price.

6. Thou shalt not enslave thy children through "smother-love," nor purchase subservience with money or with other goods, or even with sentiments.

7. Thou shalt not create anxiety needlessly in thy house, in

thy shop, or in thy community, nor permit tension over trivia to sour the daily bread of thy loved ones.

8. Thou shalt not lash thy wife, thy workers, thy children, or thyself, to achieve the impossible goal of perfection, but shalt patiently foster the goal of partial success day by day.

9. Thou shalt cultivate thy children's conscience as the flower and shield of life's truest values, but shalt free them progressively from the protective prohibitions which thou hast imposed in childhood so that these may not become the prisons of their maturity.

10. Thou shalt not covet the talents, the beauty, the marks, nor the possessions of thy neighbor's children, but shalt accept thine own child for what he is, and help him to be himself.

BETTER THAN ROMANTIC LOVE

JACOB J. WEINSTEIN

In the Biblical story of Isaac and Rebekah from Genesis and the Song of Songs, we find two almost diametrically opposed theories of love.

The story of Isaac and Rebekah reveals a philosophy of love which makes marriage and the home the basic and essential purpose of the union of two people. A third party, Eliezer, precursor of the modern *shadchan* (peripatetic match-maker), selects Rebekah as the right mate for the son of his master because she stems from the same family background, the same social caste, and would therefore be the more likely to fit into the kind of life which Isaac would be bound to live. Having high regard for Abraham, she would be more likely to sympathize with the new religious ideas which Abraham initiated. She would be less inclined to lead Isaac into the ways of the pagan neighbors. Eliezer was also satisfied that Rebekah was kind to elderly people, to strangers and to animals. She would be respectful of Abraham, understanding of Isaac who was probably pretty well set now as a bachelor of 40, and would take the place of the competent, shrewd and devoted Mother Sarah.

Our Bible tells us that Isaac brought Rebekah into his mother's tent, took her in marriage, and then loved her and was comforted

for his mother. The commentators, especially Samson Raphael Hirsch, emphasize the order of the verbs in this sentence. Love comes after marriage—it is an after-marriage plant—only love created in the day-by-day tests of close domestic living can be permanent enough for a foundation of the home.

The love-sick dream of the Shepherd Maiden for her lover in the fifth chapter of the Song of Songs is the easily recognizable love-fever before marriage—an entirely different kind of emotion. It is at once apparent that these two types of love are bound to come into conflict. If for no other reason, the *shadchonim* would see to it that the romantic love be severely suppressed. In fact, the religious authorities who canonized the Bible were aware of this conflict. Being promoters of stability, staunch advocates of the home, they bridged the conflict by interpreting the Song of Songs as an allegory. It was a dialogue between God, the lover, and Israel, his beloved. The Christian Church tolerated the Song of Songs likewise as an allegory. It was the dialogue between Christ and the Church.

For the first 1,200 years of the Common Era, the romantic fever conception of love was safely sublimated in the bosom of the Church. But in this century, romance began to shed its *sheitel* (wig) and its nun's and monk's habits. The troubadours brought it out in unashamed nakedness, perhaps as a reaction to the stuffiness of the home, the Church, the guild. The Medieval crooners sang of the passion of unrequited love, of l'amour de long—the love which remained forever frustrate behind the walls of old and crotchety conventions.

In Southern France a form of story telling developed known as the "Roman." It dealt invariably with a He and a She who were madly and hopelessly in love—a love that became more agonizingly passionate the more the obstacles to it were heaped high. A good example of it is in the tragic love of Tristan for

Isolde. A superficial analysis of these "romance" loves soon reveals that the love is not so much between a fully conscious and mature man and a responsible woman, as it is a kind of double make believe, a mutual narcissism, where the passion-heated brain projects a beautiful picture of a perfect lover and falls in love with the projection. This love depends on its unfulfillment. It grows fat and furious on the obstacles placed in its path by relentless parents, dogmatic Church, unbending state. Once the lovers come together, the obstacles melt away and so does the passion. Therefore the writers of these romantic tales seldom, if ever, brought the lovers together. They were good enough craftsmen to avoid such an anti-climax.

Yet it is this romantic conception of love which has crowded out the old family conception. The novel, the movies, the poets, the advertisers have all conspired to make this "peculiar feeling" the sole criterion of true love. So much so, that young men and women who do not feel it think they are abnormal and therefore unfit for marriage.

It is far truer to admit that this romantic fever notion of love is a great enemy of marriage, is incompatible with marriage, and is one of the very important factors in the dismally high rate of divorce that now plagues these United States. Of course, there are other causes of divorce. There is the general fluidity and impermanence of our way of life, there is economic insecurity, sexual incompatibility, the greater economic independence of women, etc., etc., but underlying these various special factors is the fundamental paradox that boy and girl are brought together by a romantic fever, which is temporary and ephemeral, to found a marriage which should be permanent. They are brought together by a rebellious urge which grows stronger in conflict with the forces that make for social stability. Romance feeds on the unique, the exotic, the sentimental, the poignant, the nostalgic. Marriage succeeds by a monotonous

repetition of routine, mundane, homely, often very unpleasant duties. In a recent novel, the young hero, Joe, says:

"The dream girl who looks like my favorite star and from whom all these obstacles separated me, thus making pursuit so exciting, is suddenly a very real person at my side, spending hours of the day and night changing the baby's diapers. I married as a result of a romance, but no romance could survive in this kitchen smell which pervades our three tiny rooms."

We find many people running from marriage to marriage looking for this lost romance, even as we know that thousands of grown men and women are trying to turn themselves inside out to capture a first careless rapture which the love propagandists tell us is something we can always conjure up if we go about it persistently enough. Too few of us are mature enough to accept the fact that marriage must kill romance, if the marriage is to survive. This is not to say that there is no place for courtesy, grace, courtliness, love play, poetry. Of course, these will always heighten and deepen any human relationship. But marriage cannot abide the moon-calfing, the tearing-to-tatters passion, the dizziness of the blood, the melodramatic weepings and wailings, the insane tests of loyalty, the fits of irrational indulgence, the contempt for the commonplace and the routine which is still all too often the essence of romantic love.

The tragedy, of course, is that all too many people expect the blissful-painful, bitter-sweet surges of romantic love to persist through a marriage, and when these do not, they are prone to blame the failure on the other partner. They choose to see in his or her abandonment of the romantic gestures of courtship a sign of betrayal, or transfer of affection, or cooling off of ardor, instead of realizing that the day to day tasks of a partnership in building a

home have sublimated into their own routine patterns the brave new shining phrases, the "hearts and flowers," and carelessly magnanimous gestures of the courtship.

Fortunately for the future of the home, there are signs at hand that the romantic fever type of love is losing its sovereign status. For one thing, the commercial propagandists and the cinema have so overplayed their hands as to make "romanticism" a bit ridiculous. Even our naive youth are beginning to see that this electric buzzer, flash bulb, sudden-illumination fever is almost completely a Hollywood cliché. Then there is the growing economic independence of women. Somehow it is hard for an active, competent woman, earning her livelihood, to pose as the wan, passive, moon-stricken, sighing subject of romantic love. Lastly, the old walls which kept the lovers one from another, and by this resistance intensified the yearning of the lovers and fancifully colored their dreams about one another, are crumbling. Parental authority, differences of religion, social station, group mores are not as formidable as they were.

The dethronement of fever-love will not alone, however, preserve the marriage institution. There is much to be done in a positive way. While I do not see a great future for the *shadchan*, I do see a much more important place for the marriage counsellor, who, like Eliezer of old, might point out that a lasting marriage is based on lasting congenialities — common background, principles, objectives, and above all, a common dedication to a purpose larger than the individual happiness of the persons involved. This marriage counsellor cannot give you the blueprint to happy marriage in ten easy lectures. But he can help a great deal — provided that, long before a young couple come to him on the way to the altar, they have received proper instruction through teaching and example on how to be mature, adequate human beings. There is no mysterious alchemy

by which the process of marriage can, automatically, coordinate in a happy union two maladjusted individuals who have not yet discovered a pattern of life or a code of values for themselves. Marriage counsellors cannot create qualities which are not already in the individuals that come to them. They can help evoke latent qualities. They can point out how characteristics supplement or antagonize one another. They can point out certain minimum "do's" and "don'ts"—though the number is very small—since marriage is at bottom a unique combination of unique personalities, so that what may be helpful for one couple can be hurtful to another.

Recently a noted student of the problem of marriage, Professor F. Alexander Magoun in his book, "Courtship, Love and Marriage" gave this definition of love:

"Love is the passionate desire on the part of two or more people to produce together the conditions under which each can spontaneously express his real self; to produce together an intellectual soil and an emotional climate in which each can flourish, far superior to what either could achieve alone. It is an intimate relatedness based on mutual approval and affirmation of the character and integrity of the personalities involved. It is not a situation where two partners think more of each other than they do of themselves. It is a situation where two partners think more of the partnership than they do of themselves. It is an interweaving of interests and a facing of sacrifice together for the sake of both. It is the feeling of security and contentment that comes with the adequate satisfaction of each person's emotional needs through their mutual efforts. It is man's superlative method of self-realization and survival."

Now this definition is fine and mature as far as it goes. All such a relationship, as here defined, needs is a proper context. It needs the context of family, of home, of group. For even the most harmoniously matched couple cannot live forever on an island by themselves. If we add, therefore, to this mature concept of partnership the duty of responsible inter-relatedness to the group from which any couple must draw its values, symbols, meanings, sustenance, we shall have preserved the best value of romantic love, which is an outgoing ecstasy for the beloved, and also the best value of the family, which is that discipline and devotion to duty by which alone the continuity of the group can be assured.

If two people will set about to build a sound home unit, wherein the spirit of God abides, they will find the greatest measure of personal fulfillment as well. Happiness is the by-product, not the first goal, but it will come more often to those who find it as an incident of the good home and the good society than to those who seek it as an end and object in itself.

NOTES

FOREWORD

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2. Bessie Bloom Wessel, American Journal of Sociology, p. 442, May, 1948.
3. Genesis 12, 3.

ESTABLISHED IDEALS

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| 1. Genesis 4, 19. | 21. Ibid. |
| 2. Deuteronomy 13, 6. | 22. Kiddushin 80b. |
| 3. Proverbs 5, 18, 19. | 23. Aboda Zarah 20ab—Extremes, however, are ridiculed in the list of "Pharisee Plagues," Sotah 22b. |
| 4. Malachi 2, 14. | 24. Kiddushin 81a. Ber. 61a—Do not walk behind a woman when crossing a river. Rather behind a lion than behind a woman. |
| 5. Exodus 20, 14; Deuteronomy 5, 18; 22, 21; Proverbs 6, 24-7, 27. | 25. Numbers 6, 3, 4. |
| 6. Exodus 22, 16, 17; Deuteronomy 22, 25, 26-29; Genesis 34. | 26. Exodus Rabba XVI, 2. |
| 7. Proverbs 5, 15-23; 6, 24-26. | 27. Berakot 24a. |
| 8. Job 31, 1. | 28. Kiddushin 82a. Nazir 59a. |
| 9. Ketubot III, 4. | 29. Berakot 61a. |
| 10. Sotah V, 1. | 30. Sotah 23a. |
| 11. Berakot 23a. | 31. Taanit 24a. |
| 12. Abodah Zarah 20a. | 32. II Samuel 13, 15, 16. |
| 13. Isaiah 54, 10. | 33. Ezekiel 24, 16. |
| 14. Isaiah 51, 6. | 34. Gittin IX, 10. |
| 15. Isaiah 24, 23. | 35. Gittin 90b. |
| 16. Isaiah 34, 4. | 36. Ketubot VI, 2, 5; VII, 2, 3. |
| 17. Abodah Zarah 17a. | 37. Ketubot VII, 9. |
| 18. Berakot 23a. | |
| 19. Berakot 43b. | |
| 20. Kiddushin 81a. | |

38. Ketubot VII, 10.
39. Ketubot V, 6; VII, 4.
40. Ketubot 72a.
41. Ketubot 48a.
42. Ketubot 71b.
43. Ketubot 72a.
44. Gittin IX, 10.
45. Kiddushin I, 3.
46. Maurice Fishberg, *The Jews*, New York 1911, p. 254. Joseph Jacobs, *Jewish Statistics*, London 1891, p. 54.
47. Matthew 5, 32.
48. Gittin 90b; IX, 10; Numbers Rabba IX.
49. Gittin 90b.
50. Sanhedrin 22a.
51. Abot de Rabbi Nathan III.—See also the article "Divorce" in the Jewish Encyclopedia for the full list of restrictive measures.
52. Sanhedrin 22a on Psalm 68, 7; Sotah 2a.
53. Genesis Rabba LXVIII, 3.
54. Genesis Rabba LXVIII, 4.
55. Ketubot XII, 1; 82b.
56. Eben Ha-Ezer II, 1.
57. Kiddushin 70a.
58. Derek Erez I.
59. Kiddushin 41a, 80a.
60. Baba Kama 80a.
61. Baba Batra 119 cf. Numbers 27, 1-11.
62. Tosefta Sotah V, 11.
63. Yebamot VI, 6.
64. Canticles Rabba I, 3.
65. Baba Mezia 59a.
66. Job 5, 24; Yebamot 62b; Sanhedrin 76b.
67. Ruth Rabba II, 7.
68. Sanhedrin 22a.
69. Baba Mezia 59a.
70. Midrash Rabba to Ecclesiastes 10, 7.
71. Sotah 17a.
72. Masseket Kallah Rabbati II, 9.
When a man refuses cohabitation for a certain period, he is fined a weekly addition to the marriage portion (Ketubot V, 7.)
73. Kiddushin 31a; Sifra Kedoshim 9.
74. Lev. Rab. IX, 6.
75. Baba Mezia 75b.
76. Bezaḥ 32b.
77. Sotah 3b.
78. Moed Katan 9b.
79. Ketubot 72a.
80. Ketubot V, 7.
81. Psalm 127, 3.
82. Psalm 128, 3.
83. W. M. Feldman, *The Jewish Child*, London 1917, p. 403; Israel Cohen, *Jewish Life in Modern Times*, New York 1914, pp. 129-130; Arthur Rupp, *Die Juden der Gegenwart*, Cologne and Leipzig 1911, p. 73; Maurice Fishberg, *The Jew*, New York 1911, pp. 231, 234, 268, 520.
84. Feldman op. cit., pp. 1-5.
85. Yebamot 12b; 34b.
86. II Samuel 12, 3.
87. Psalm 103, 13.
88. Proverbs 13, 24; 19, 18; 22, 25; 23, 13; 29, 15; Deuteronomy 8, 5.
89. Ecclesiasticus 30, 1-13.
90. Ketubot 50a; Baba Batra 21a.
91. Deuteronomy 21, 18-21.
92. Sanhedrin VIII, 1-5.
93. Matthew 18, 10; 19, 13-15; Mark 10, 13-16; Luke 18, 15-17. Cf. Sab. 88b, 119b.
94. Masseket Kallah Rabbati II, 8.
95. Psalm 105, 15; I Chronicles 16, 22.

96. Sabbath 119b.
97. Megillah 27a.
98. Leviticus 19, 3; Exodus 20,12; 21, 13, 16; Deuteronomy 5, 16; Proverbs 6, 20; 20, 20.
99. Kiddushin 30b.
100. Kiddushin 31a.
101. Leviticus 19, 3.
102. Sifra Kedoshim Introduction IX.
103. Kiddushin 31b.
104. Kiddushin 31a, b; Baba Batra 58a.
105. Leviticus 19, 32.
106. Kiddushin 32b. cf. Ephesians 5, 4.
107. Exodus 21, 10.
108. Ketubot V, 4; VI, 1; Baba Mezia 12b; Ketubot 97b; Gittin 74a; Baba Batra 47b.
109. Ketubot V, 8; VI, 5; 56a; Baba Kama 82a. Baba Mezia 75b; Baba Batra 126b; Kiddushin 19b; Sotah 8b; Pesachim 109a; Yer. Ketubot V, 6; VI, 5; Yer. Horayot III, 7; Sifre to Ki Teze. Also Feldman, *The Jewish Child*, p. 69; Abrahams, *Jewish Life in the Middle Ages*, pp. 276, 277.
110. Gittin I, 6.
111. Ketubot 49b.
112. Ibid. Also Abrahams loc. cit.
113. Kiddushin 48a; Maimonides, *Hilkot Ishut* XII, 14-17.
114. Ketubot IV, 6; Baba Batra VIII, 4.
115. Ketubot IV, 11; XII, 13.
116. Ketubot IX, 2.
117. Peah VIII, 8.
118. Sotah VI, 1.
119. Ketubot III, 11.
120. Baba Batra 139b.
121. Ecclesiastes Rabba I, 3.
122. Nazir 59a. Judges 5 and 6.
123. Kiddushin IV, 3; 82a.
124. Pesachim 50a.
125. Ruth Rabba II, 8.
126. Moed Katon 7b.
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129. Berakot 17a; Sotah 21a.
130. Exodus 12, 26; 13, 14, 15; Deuteronomy 6, 6, 7; 11, 19; 4, 9, 10; 32, 46; Genesis 18, 19.
131. Kiddushin 29a.
132. Sotah III, 4.
133. Nedarim IV, 4.
134. Proverbs 31; Yoma 66b.
135. Sotah III, 4.
136. Palestinian Sotah IX, 24c.
137. Feldman op. cit., p. 295. Abrahams op. cit., p. 342. Nahida Remy, *The Jewish Woman*, translated by Louise Mannheimer, New York, 1916. Meyer Kayserling, *Die Juedischen Frauen*, Leipzig, 1879. Henry Zirndorf, *Some Jewish Women*, Philadelphia, 1892.
138. Yebamot 63b.
139. Genesis Rabba XVII, 12.
140. Sotah 12a.
141. Deuteronomy 17, 17.
142. Baba Mezia 115a; Sanhedrin 21a.
143. Ketubot V, 5.
144. Kiddushin IX, 9; 29a.
145. Kiddushin 29b.
146. Sabbath 150a.
147. Kiddushin 30a.
148. Job 5, 24.
149. Yebamot 62b; Sanhedrin 76b.
150. Leviticus Rabba XXI, 7; Pesachim 113a.
151. Yebamot 62b.
152. Matthew 12, 48, 49; Mark 3, 32-34; Luke 8, 20.
153. Baba Mezia II, 11.
154. Taanit 24a.
155. Leviticus Rabba XXXVII, 2.
156. Baba Batra 133b.
157. II Maccabees 7, 27-29.
158. Deuteronomy 33, 9.

EUGENICS

1. Cf. also *Social Direction of Human Evolution*, by Prof. William E. Kellicott, 1911, p. 231.
2. Cf. Ps. cxxviii, 3-4. The National Conference on Race Betterment which met at Battle Creek declared that "the core of race betterment consists in promoting more and better homes."
3. Gen. xxiv, 3-4.
4. Ber. Rabbah 59, 8.
5. *Heredity in Relation to Eugenics*, by Charles B. Davenport, New York, 1911, p. 183.
6. *Social Direction of Human Evolution*, p. 154; *Heredity in Relation to Eugenics*, p. 185. The Biblical expression "a bone of my bones" (Gen. ii. 23), refers, according to the Rabbis, to a man who marries one of his relatives. (Bereshith Rabbah 18, 5). The marriage between uncle and niece is also recommended (Yebamoth 63b).
7. Ber. Rabbah 59, 9; cf. Gen. ix. 25-26.
8. Kiddushin 29b.
9. Ibid.
10. Midrash Lekach Tob, Gen. 2, ed. Buber p. 21.
11. Ber. Rabbah ch. 17.
12. Yalkut Gen. ii. 23.
13. Pesachim 113b.
14. Nedarim 64b.
15. M. K. 27b.
16. B. B. 110b.
17. Yebamoth 63b.
18. Ibid. 64a.
19. Ibid 63b. 64a.
20. Ibid 62b. Cf. Koheleth Rabbah 7, 8, also *Social Direction of Human Evolution*, p. 124, concerning pathological defects of first born and earlier members of the family.
21. Cv. Tur Eben Haezer ch. 25.
22. Bechoroth 45b.
23. Sifra, Mezora ch. 3.
24. Pesachim 112b.
25. Nedarim 20a.
26. B. B. 110a.
27. Yebamoth 63a.
28. Kethuboth 75b.
29. Shir Hashirim Rabbah 4, 1-3; cf. Taanith 24a.
30. Taanith 4a.

31. Tur Eben Haezer, Pirya Veribyah, ch. 4.
32. Deuteronomy xxiii, 2.
33. Yebamoth 64a.
34. Niddah 64a. It is interesting to note that a late authority insists that the same rule should apply to a man who buried three wives. Cf. Beer Heteb to Eben Haezer, Ishoth 9, 2.
35. Sanhedrin 76a; cf. also Yebamoth 106b and Ruth Rabbah 3, 10.
36. Kiddushin 71b. Cf. Heredity in Relation to Eugenics, p. 8, where the suggestion is made that the curious antipathy of red-haired persons of the opposite sexes for each other, may be an eugenic antipathy.
37. Kiddushin 70a.
38. Aboth Derabbi Nathan, ch. 26.
39. Cf. Kiddushin 71a.
40. Kiddushin 70a.
41. Bamidbar Rabbah 3, 4.
42. Kiddushin 70b.
43. Yebamoth 79a.
44. Nedarim 20b.
45. Heredity in Relation to Eugenics, p. 255.
46. Pesachim 49b.
47. Kiddushin 49b; cf. also Pesachim 49b.
48. Pesachim 49b.
49. B. B. 109b.
50. Yoma 87a.
51. Heredity in Relation to Eugenics, p. 8.
52. Eduyoth 2, 9.
53. Yer. Kiddushin 1, 7.
54. Berachoth 7a.
55. Yebamoth 63a.
56. Bamidbar Rabbah, Chukath ch. 19.
57. Pesachim 112b, Kiddushin 70b.
58. Yer. Kilayim ch. 1.
59. See Social Direction of Human Evolution, p. 238.

TRADITION THAT IS LIVING

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| 1. Eschelbacher. | 6. Song of Songs i. 2. |
| 2. "Mischehen". | 7. Ibid. viii. 6. |
| 3. "Lebensgestaltung der jüdischen Frau." | 8. Ibid i. 2. |
| 4. Gen. ii. 22. | 9. Leibniz. |
| 5. Isa. liv; Ps. cxiii. 9. | 10. Deut. vi. 6. |
| | 11. Song of Songs iv. 9. |

12. Jer. xxxi. 15.
13. Gen. xxix. 20.
14. Isa. lxvi. 13.
15. Song of Songs ii. 7.
16. Ibid viii. 10.
17. Ibid ii. 16.
18. Ibid i. 6.
19. Ibid i. 5.
20. Ibid viii. 6.
21. Ibid viii. 1.
22. Ibid viii. 2.
23. Ps. ii. 4.
24. Talmud b. Kethuboth, 17a.
25. cf. 1 Cor. vii.
26. Gen. ii. 18.
27. Gen. ii. 18.
28. Gen. xxi. 12.
29. Sota, 11b.
30. Gen. xv. 2.
31. Gen. xxx. 1.
32. In "Die Frau im Judentum" in a volume of essays entitled "Soziale Ethik in Judentum," Frankfurt-Am-Main, 1913.
33. Isa. lxvi. 13.
34. Tanna debe Eliyahu.
35. Gen. xxvii. 46.
36. Gen. vi. 4.
37. Ruth i. 16, 51.
38. Malachi ii. 10.
39. Ibid ii. 14.

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3. Ibid, page 43.
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13. Ibid, page 122.
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16. Cronbach, op. cit. page 165.
17. B. Talmud, Abot 2:2, quoted in Moore, op. cit. p. 128.
18. Moore, op. cit. page 131.
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21. Ibid. page 349.
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23. Radin, op. cit. page 43.

24. Goodsell, W. A., "History of the Family as a Social and Educational Institution", 1922, page 76.
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27. Quoted in Abrahams, op. cit. page 167.
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29. Ibid. page 153.
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31. Translated by Marvin Lowenthal, 1932.
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35. Ibid, page 366.
36. Ibid. 367.
37. According to Dr. Jacob R. Marcus, Professor of History, Hebrew Union College, Cincinnati, Ohio.
38. Yearbook of Central Conference of American Rabbis, Vol. 29, 1919, page 76.
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41. Ibid, page 401.
42. Baron, op. cit. page 403.
43. cf. Hecht's "Jew in Love," Weidman's "I Can Get It For You Wholesale," Odets' "Awake and Sing," etc., or the earlier crop, including Cahan's "The Rise of David Levinsky," Candel's "Rabbi Burns," etc.
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"MIND" AND OCCUPATION

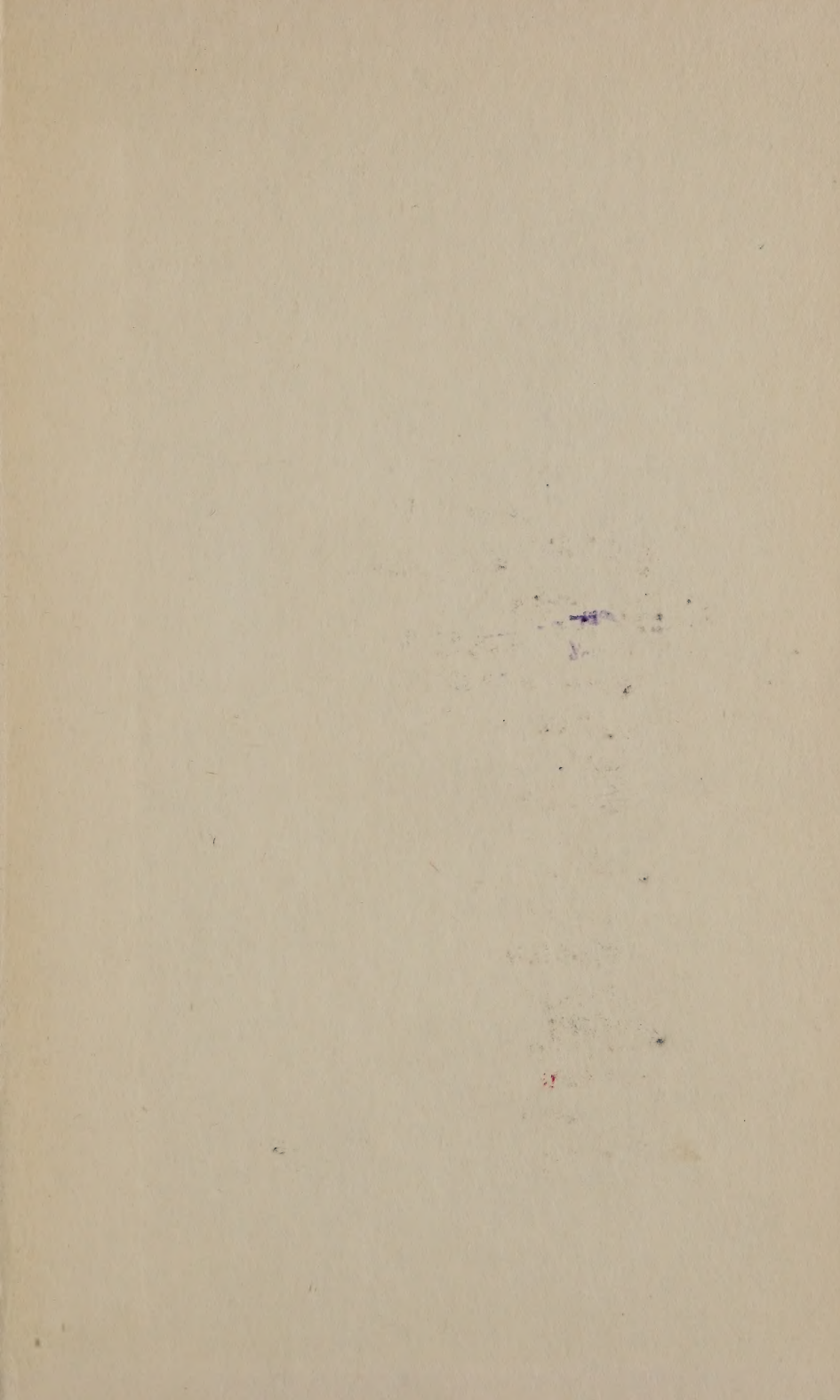
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RELIGION IN THE HOME

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| FEB 18 '63 | | | |
| NOV 10 '64 | | | |
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| MAR 2 '61 | | | |
| NOV 25 '71 | | | |
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